

International Aspects of Christianity



Ozora S. Davis
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**INTERNATIONAL ASPECTS
OF CHRISTIANITY**

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AND

GRACE T. DAVIS



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TO THE MEMORY OF
LIEUTENANT LEONARD B. FULLER

STUDENT IN WESLEYAN UNIVERSITY, AVIATOR WITHOUT
FEAR, AND CHRISTIAN GENTLEMAN WITHOUT REPROACH,
WHO GAVE HIS LIFE IN FRANCE FOR THE IDEALS SET
FORTH IN THIS BOOK

FOREWORD

The following fifteen Studies are designed to present in as many forms the international aspects of the Christian religion. They are prepared in the spirit of most loyal patriotism. True internationalism is the final bulwark and warrant of national loyalty. The writers believe that no adequate or permanent patriotism is possible unless it lives within the range of international sympathy and service.

These Studies are intended to quicken and fortify those who use them to a profounder appreciation of the meaning of democracy. We believe that the noblest expression of democracy is to be found in the Christian religion. To stimulate the study of this as it manifests itself in many ways a manual is needed. We hope that such a guide may be found in the following pages.

O. S. D.
G. T. D.

Chicago, December 1, 1918.

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CHAPTER I

PROPHET PATRIOTS

The foregleams of our present ideals and standards of righteousness are to be found in the Old Testament. As we study the prophets and their message we become aware that in this gray awakening of a spiritual dawn there are wonderful hints of the great truths that break forth in splendor with the coming of Christ.

There is a freshness and beauty about these morning utterances of the prophets not found in the familiar noon-tide assurances of later preachers. All great truths, when first proclaimed, seem miraculous. A great man appears; he utters the word; a hidden truth becomes manifest. It is a miracle! So it was with the prophets.

They wrote and spoke in the ages when every nation lived unto itself. Everyone outside a man's own country was to him either an enemy to be feared or a despised being fit only for bondage. A god, whether Baal or Moloch, was god only for a particular place.

It was an era of pitiful limitations and consequent suffering. Only a few great souls—we call them prophets—were able to understand just how sordid it was and to bring a new vision to their time. We study some of these this week.

DAILY READINGS

FIRST WEEK, FIRST DAY: *The Omnipotent God*

Ah, the uproar of many peoples, that roar like the roaring of the seas; and the rushing of nations, that rush like the rushing of mighty waters! The nations shall rush like the rushing of many

waters: but he shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the whirling dust before the storm.—Isa. 17: 12, 13.

The people of Palestine were surrounded by enemies. In addition to the great empires of Assyria and Egypt, there were other, smaller, hostile, neighboring nations, which often proved a most serious menace. One of the most powerful of these was Syria, with its proud and wealthy capital, Damascus.

The Syrians did not worship the God of Israel; but they were apparently conquering. The children of Israel were consumed until only a few were left, just as corn is gathered ear by ear by the reaper, or like ripe olives when only two or three are left on the top of the uppermost bough.

But when they had suffered to this limit, Israel, the prophet said, would look to God, as people are always likely to do in time of trouble. "Their eyes shall have respect to the Holy One of Israel" (Isa. 17: 7). And when the people shall have come to such a feeling of reverence—then, behold! God will manifest himself with mighty power. Then men shall know that his power is over all the world alike.

Omnipotence! The word is only an empty shell if God is not supreme in all the universe, Lord of all the nations. And the time shall come when his power shall be expressed: the peoples shall "be chased as the chaff of the mountains before the wind."

It is the greatness and power of God that warrant our faith in a world that is united in a common nature and destiny. Isaiah understood this and announced the great truth with majestic insistence. His words are like the rush of a great tempest, lashing the waves into fury. "At eventide, behold, terror; and before the morning they are not" (Isa. 17: 14).

But it is the power of God also that brings peace, and at last the calm of the Omnipotent descends upon the nations, like the peace of sunlit, quiet seas after a great tempest has passed away. And so the universe rests within the compass of the almighty power of God.

FIRST WEEK, SECOND DAY: *The All-Approachable God*

Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress not the sojourner, the fatherless, and the widow . . . then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.—Jer. 7: 4-7.

When our theologically inclined ancestors were assembling their Latinized list of divine attributes beginning with *omni* they should have added one more—*omni*-approachable. Israel had the notion that to them had been given the only system of religious etiquette by which a human being could venture to approach to the Divine. Only one who had sacrificed in the temple at Jerusalem could be a recipient of favor in the royal court of heaven. Ceremonies came to possess almost a magical power.

But Jeremiah—poor, baited, imprisoned, wise, unshakable Jeremiah—declared that this was not so. He had had sufficient experience with the corruption that honey-combed the royal court life at Jerusalem. He knew the hypocrisy of the temple worship; and he declared that true loyalty of heart and the doing of justice between men is worth more than all sacrifices and ceremonies. He told the people that they could come to God without turning toward Jerusalem or assuming any especial posture.

"They kneel who pray: how may I kneel
 Who face to ceiling lie,
 Shut out by all that man has made
 From God who made the sky?

I look into the face of God,
 They say bends over me;
 I search the dark, dark face of God—
 O what is it I see?

I see—who lie fast bound, who may
 Not kneel, who can but seek—
 I see mine own face over me,
 With tears upon its cheek."¹

Nearer than our own face God waits, ever close to hear
 the faintest whisper of the soul.

FIRST WEEK, THIRD DAY: *The All-Beneficent God*

Are ye not as the children of the Ethiopians
 unto me, O children of Israel? saith Jehovah.
 Have not I brought up Israel out of the land of
 Egypt, and the Philistines from Caphtor, and the
 Syrians from Kir?—Amos 9: 7.

Over and over again the Israelites rehearsed in their songs and narrated in their histories the story of their wonderful deliverance from Egypt. It was visible proof to them that they were peculiarly dear to God, his children in a sense in which no others could claim that right. As the darlings of the Almighty they were the masters of spiritual privileges that the other races did not possess.

But the prophet Amos had another conception of the matter. He saw in his mind the Israelites escaping from their captivity; but he saw also those who pursued after them, the children of Egypt. They, too, are the children of God.

¹ Grace Fallow Norton, "Little Gray Songs from St. Joseph's."

And then he recalled the neighboring nations also, who had come from other homes to occupy their present lands. The Philistines had come from Caphtor and the Syrians from Kir. Is not their present territory a promised land to them also, even as Palestine is to the Hebrews?

Amos fairly thundered his reply. The Lord God of Hosts is Lord over all people, beneficent toward every nation, leading each by his divine love and wisdom to its own appointed dwelling-place on earth.

Hebrew, Philistine, and Syrian; French, Russian, Pole, and Armenian—there is a promised land intended by the Lord God for each of them. Again and again one race has enslaved another, one nation has encroached upon the rights of another. But this is the work of men and not the will of God. This does not indicate any unkindness in the purpose of the God of the nations. It is the desire of the All-Beneficent that each nation shall dwell in peace with all the others on the good earth that he has made; that each shall have its part in the treasure of mines or fertile fields, forests or prairies. God means that the nations, thus sharing and exchanging these good gifts of earth with one another, may live in mutual helpfulness, all of them at peace and each enjoying the common blessings of its God-given land “flowing with milk and honey.” If they do not do this, it is not the will of the God who is good to all.

FIRST WEEK, FOURTH DAY: *The All-Just God*

Yea, he scoffeth at kings, and princes are a derision unto him; he derideth every stronghold; for he heapeth up dust, and taketh it. Then shall he sweep by as a wind, and shall pass over, and be guilty, even he whose might is his god. . . . For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie:

though it tarry, wait for it; because it will surely come, it will not delay. Behold, his soul is puffed up, it is not upright in him; but the righteous shall live by his faith.—Hab. 1:10, 11; 2:3, 4.

Does might make right? The same old question burned for reply back in the days of Habakkuk. It was about the year 600 B. C. and the Chaldeans had left the valley of the Tigris-Euphrates, carrying out their plan to conquer the world. What a terrifying experience it must have been to live in one of the cities of Palestine during these years and watch the oncoming of the Chaldean terror, realizing that each day it was drawing nearer to one's beloved home!

Nothing seemed able to stop the enemy. "Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen press proudly on: yea, their horsemen come from far; they fly as an eagle that hasteth to devour" (Hab. 1:8). This is a picture of the invasion of cavalry that cannot be surpassed by any modern narrative from Belgium or Russia.

And was his might the sign of his right? Was his strength and success indeed the proof of divine cooperation? Habakkuk answered the question with an immediate negative. "We must be patient," he said; "the enemy may be proud and lifted up, but he is not right; though the vision tarry, wait for it." "The righteous shall live by his faith," and at last "the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea" (Hab. 2:14).

This is a great sentence, filled with truth for our time, "The righteous shall live by his faith." In their relationships nations as well as individuals must also live by their righteousness and faith. Brute force never has finally determined right and it never can; on the other hand, the only kind of might that finally prevails is the right.

Thus the integrity of a nation is more important than its physical power or material wealth.

The only faith that will carry our nation through the perils of war and the tasks of reconstruction is the unswerving confidence of the people in righteousness. Right cannot be worsted and wrong cannot triumph in the end.

FIRST WEEK, FIFTH DAY: *One Lord and One Temple*

And Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one. . . . And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles.—Zech. 14:9, 16.

The prophet Zechariah belonged to the priestly family of Iddo; therefore he was trained in all the details of the laws and ceremonies of religion. At the same time he had a wide acquaintance with men, for probably he had lived many years in exile and had acquired an intimate knowledge of the commercial life of Babylon during that time.

He saw that the only religion that can satisfy the soul permanently and endure is one that includes all men. As a priest, he naturally thought that this universality must find expression in the common worship of mankind in one temple. He saw but dimly the full meaning of his vision. It was necessary for Jesus to release it into the true realm of universal validity, as he did when he said:

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit: and they that worship him must worship in spirit and truth" (John 4:23, 24).

It was, however, a great step in advance of his age for

Zechariah to assert that any foreigners, Gentiles, should ultimately have a part in the temple worship. Perhaps he saw in imagination some of his old Babylon friends beside him, celebrating joyfully the feast of tabernacles and acknowledging with him the same Lord as God.

It is impossible for us, if we come personally to know and love men of other races, not to crave unity in faith and adoration for the perfection of our friendship. For we know that the complete unification of humanity demands the fusion of a common religion. The God we adore, the friend we love—side by side we must worship and thus be made one in the highest act of life! Happy are we all, if we only can realize that, continents apart, in temple or in busy street, God is equally near to us both, and that, turning to him, whether in formal phrase or in silent thought, we may be one in God, we in him and he in us. Nothing less than this will make wars cease and bring the golden age to men.

FIRST WEEK, SIXTH DAY: *The All-Merciful God*

Now the word of Jehovah came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. . . . And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.—Jonah 1:1, 2; 3:10.

The call to missionary service came to Jonah directly from God himself. Many Hebrew prophets had been sent to their own people to utter the warnings of the Lord; but none had been thus sent to the enemy's city itself. No wonder that Jonah shrank from his task, thinking of all foreigners as the Jews of his time did!

But when he had given his warning and the people had repented and the All-Merciful God had forgiven them their sins, Jonah was angry at this apparent over-indulgence of Jehovah. God set forth the reason in the wonderful argument of the gourd:

“Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left; and also much cattle?” (Jonah 4: 10, 11).

The book of Jonah, with its symbolism, so strange to our Occidental minds, contains one of the noblest lessons in the Old Testament. It is tragic that this truth is so obscured because men fret over the precise literary forms in which it is expressed. This story of the pitying, merciful God forgiving the sinning heathen city shows us how God’s mercy is all-embracing because he loves all the children of earth.

It is quite probable that the book was written not far from the time of Ezra, and it may have been a protest against the narrowness and bigotry of the age. At the very time when the people were being warned against foreign marriages and when the emphasis upon national interests was stressed to the utmost, one man dared to write the story of the foreign missionary, Jonah, and the way in which he was forced to understand the truth of the love of God for all mankind. So the book becomes a prelude, crude and almost grotesque in parts, as it seems to us, of that great motif of the New Testament, “God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life” (John 3: 16). Jonah is a fore-gleam of the universal Gospel of Christ.

FIRST WEEK, SEVENTH DAY: *The All-Satisfying God*

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Gentiles, saith Jehovah of hosts.—Mal. 1:11.

In the words of this last prophet of the Old Testament we find the most broad-minded, generous outlook upon the whole wide world. Jehovah is not a jealous divinity, busied with the interests and successes of one little nation in Palestine. From the farthest East to the farthest West all nations are to worship him upon a multitude of altars.

And all the nations will finally acknowledge his sway, not because they have been crushed into an unwilling subjection, but because they have found him to be the perfect object of their reverence and love. The warring nations had worshiped Moloch. The mystery-loving Egyptians had erected temples whose hidden inner courts veiled the rites of Astarte. There were a Venus and an Apollo for the beauty-loving Greeks, and a Mars and a Jupiter for the Roman legions; but God, the Lord of all, is the All-Sufficient in the beauty and glory of his majesty to meet the desires of all the nations.

The artist may find in him the creator of the rose and of the mountain ranges in their grandeur; the Puritan may find in him justice and truth; the mother knows him to be the gentle and loving Father of all; the sinner discovers in him a merciful and pitying Redeemer.

In giving his lectures to the people of India, Rev. John Henry Barrows said,

“The Christian faith is the outgrowth and culmination of Judaism; its doctrine of a universal divine kingdom

is a republication of the teachings of Israel's greater prophets." ²

We have studied certain of these great statements, connected with the fact of God. How true it is! All the best hopes that we cherish for the final unity of humanity are foreshadowed in these great yearnings of the seers of long ago.

The reason why we wait with confidence for the final drawing together of all the children of men is that God is the one Creator and Lord. And in the end there will be a pure offering of love and service, because all races shall find that God is worthy of their reverence and adoration.

COMMENT FOR THE WEEK

Let us hear one more voice from the prophet patriots that sums up the impressions that we have been gathering during the daily studies this week. It comes from one of the greatest of these heralds of the dawn.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.—Isa. 19:23-25.

This is an amazing statement when we think of the age when it was uttered and the type of mind to which it was spoken. The last phrase was familiar and welcome. The Israelites understood perfectly that they were the inheritance of Jehovah and they were forever boasting about it.

² "Christianity the World Religion," p. 49.

But now comes a man who dares to associate the names of Egypt and Assyria with the name of Israel. He even dares to go on and call Egypt the people of Jehovah and Assyria the work of Jehovah's hands.

Let us think of this for a moment! It is as if in one of the most partisan periods of the life of any nation, when the people were at war with a nation of foes, struggling for life, a preacher or poet should have the audacity to tell them that God is the Father of their foes and that he has a purpose of good for the world that is some time to be worked out together by those who just now are seeking each other's destruction. In such a situation only a bold man dares to speak. Only a truth that has utter reality in it can stand the strain of such a situation. But thus Isaiah spoke and the truth which he told his people is slowly coming to be realized as the only final and victorious principle to guide human life into permanent political and social forms of expression.

The great truths that we have thus studied were not declared in their fullness at first. It could not have been otherwise. Zechariah had a limited conception of the possibility of a unified worship. The story of the great missionary to Nineveh is marred by incidents that provoke so much discussion that they obscure the lesson of the book. But the men whom we have studied rise, in their insight into the deepest meaning of life, like mountain peaks above their contemporary levels.

They define the ranges and lay the foundations for those fundamental principles which we shall study in the coming weeks. These principles are connected with the nature and the will of God. If God is the Creator and Lord of all life, then man's relationships to man, and nation's relationships to nation, must be estimated and determined according to the character and purpose of God. We never can understand our full duty toward our neighbor until

we realize that we owe our existence alike to God and think out clearly the attitude of the heavenly Father to us both. This is the practical meaning of those aspects of God which we have brought forward: his limitless power, his unfailing kindness, his impartial justice, his all-embracing mercy, and his desire that all men should worship him truly.

To these foundation principles we shall turn again and again as we proceed to study their fuller expression and fruitage in the ever-broadening Christian life in the world. We may come to see that the statesman Isaiah was the forerunner of our John Hay. The inspiration of the book of Jonah helped to make possible the lives of David Livingstone and Dan Crawford. The visions of Ezekiel and Malachi were among the dim and ancient causes of the ecstasies of St. Francis of Assisi.

This means, in short, that the only real foundation for an international conception of life is religion. And there are always forces at work in religion to make it narrow and seclusive. Religious agents are conservative. Religious beliefs tend to become exclusive. There is grave peril in this; it ought to be seen and guarded against. We do no service to our cause by covering up the perils involved in the tendency to pharisaism in our presentday Christianity. We may be misunderstood, but in the end it will be best to speak plainly. There is a tendency to interpret life in the terms of universal good will among earnest and thoughtful people today. Will religion share in this movement? The situation has been stated in this way:

"It is to be remembered that it is dangerous to become international in these other relationships if we do not at the same time make our religion international."³

The Prussian idea has shown us what a narrow and

³ J. Lovell Murray, "The Call of a World Task," p. 52.

scornful nationalism can do in the world in the way of mischief. But the parallel of the Prussian idea in politics is the exclusive sectarian idea in religion. It calls the stranger a pagan and prides itself that it never has eaten anything common or unclean.

But now we may hope that we are passing from the period of parochial, partisan, sectarian life and thought into a new era. As President Charles Cuthbert Hall said:

"As they [the sectarian forms of Christianity] themselves were born in the turmoil of a great age of religious emancipation, so it may be that they shall give place to some yet more magnificent reinterpretation of the ideal of Christ, born in the travail of the momentous time that lies before us."⁴

If, therefore, we may look ahead to some nobler reconstruction of the forms of the Christian faith in the time immediately ahead of us, it is necessary that we understand these first foreshadowings of those guiding principles that must shape the new order. Vaguely formulated, dimly perceived by the masses of men, these shadows of mighty truths appear athwart the consciousness of mankind in the far-off past, the dim definition of those regnant principles which were to be revealed in the light of Jesus Christ. Gradually the gray of the dawning revelation brightened until the morning broke with the song of good will to all the nations; we live in the hour of high noon, when we must walk in the light of this truth.

⁴ "Universal Elements of the Christian Religion," p. 9.

CHAPTER II

THE MASTER DESCRIBING HIS MISSION

As we begin the closer study of the international aspects of Christianity we must first of all see how the Master himself thought of his work and of the Cause which he left for his friends to carry on. Jesus never went into elaborate descriptions of his mission; he spoke in familiar figures regarding himself and his work. These are more satisfactory than detailed definitions would have been. As we study them we are impressed first of all with their range and inclusiveness. Jesus never gives us an analogy without enlarging our conception of the universal values in his nature and mission. Only seven of these have been chosen; but they are enough to show us that Jesus interpreted his own life in the terms of international good will.

DAILY READINGS

SECOND WEEK, FIRST DAY: *The Good Shepherd*

I am the good shepherd: the good shepherd layeth down his life for the sheep. . . . I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.—John 10: 11, 14-16.

It is a pity that we do not know more about the life and work of a shepherd, in order that we might understand, as did the men and women to whom Jesus spoke, the wonder-

ful tenderness and beauty of this figure. While of course the strict interpretation of the illustration points only to the responsibility of the shepherd for an individual flock, the end of the quotation is a vivid picture of the many flocks folded in one place and in the care of the one great shepherd of them all. The figure as it is developed strikes straight at the heart of all little notions of the particular flock, and defines the meaning of life in the terms of the fold.

This does not exclude the difference in the separate flocks that are folded in; it only includes the various groups in the larger unity. And it gives us a glimpse of the shepherd as caring for the individual needs of many sheep while at the same time he plans for the welfare of the whole fold. It is another example of that unity in variety which makes up the true group everywhere.

SECOND WEEK, SECOND DAY: *The Bread of Life*

Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.—John 6: 35-37.

We come today to a second of those universal figures by which Jesus sought to express the meaning of his life and mission to earth. Bread is the universal necessity of the physical body. It must be had if we are to live; the humblest and the highest alike claim it for the needs of life. So Jesus takes this fact and makes it a sign of his own value to the souls of men.

Just because it is so common and so familiar, we often overlook the meaning of bread in the life of every day. Once let it fail, however, and we begin to understand how

THE MASTER DESCRIBING MISSION [II-3]

imperative it is and how we must have it or we die. We let it be wasted in time of plenty; but we understand its value in time of war and famine.

In this same way we often let the meaning of Christ's life and mission suffer neglect when our days are prosperous; but if the time of distress comes we lay strong hold on the sources of comfort and help that are always to be found in him.

How this comes out in the literature that the war has developed! Such a sense of loyalty to Christ was created in the camps and trenches as the world has not seen since the days of the first faithful witnesses in martyrdom. Thomas Tiplady writes:

"After the war the Church will have a new and supreme opportunity—the finest history has provided. But it must prepare for it; and the only adequate preparation is a fresh study of the life and teaching of Christ. This must be free from both prejudice and cowardice. We must neither twist his words nor water down his teaching. We must obey his commands as a private obeys his captain, no matter where they may lead, or what sacrifices they may involve. The cultivation of such creative virtues as humility and charity, accompanied by absolute loyalty to the teachings of the Gospels, would give the Church the undisputed leadership of the world. Our soldiers go to mutilation and death at the word of a second lieutenant. Shall we shrink from equal loyalty to Christ?"¹

SECOND WEEK, THIRD DAY: *The Light of the World*

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.—John 8: 12.

No other figure could be richer in its meaning or more

¹ "The Cross at the Front," p. 107.

universal in its application than this. Through the whole physical world it is the light that sustains life in every form. The sun is the center of our material universe. Without it we perish; the measure of its energy that we enjoy determines the quality of the life we live.

This is the great figure that Jesus took to explain the meaning of his own nature and mission in the world. And we cannot discover the central meaning of the figure except as we interpret it in its universal relation to the physical universe as we know it. The key word is *all*.

How the light *reveals* the meaning of the world to us! It uncovers all the beauty and the wonder of nature as the sun rises each day. Without it we would grope our way through an unknown world that would hurt us at every turn. But with the sun to show us where to go we take our path into the unknown with courage.

How the light *quickens* all the dormant forces of life and calls them into being! Countless seeds wake at the touch of the light as the sun climbs higher, and a world that has been cold and apparently dead clothes itself in myriads of living forms.

How the light *sustains* all the world! It is the ceaseless energy that makes steady the stream of life. It undergirds and perpetuates the whole world that we know and upon which we may depend.

Now the outstanding fact about this light is its universal character. No class has a monopoly of it. This is what Jesus must have had in mind when he said that the Father "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45).

And the light therefore becomes the fitting symbol for the life and ministry of Jesus Christ. He is the Lover and the Leader of all men. He, too, reveals and quickens and sustains every soul that will bind itself in loyalty to him.

THE MASTER DESCRIBING MISSION [II-4]

SECOND WEEK, FOURTH DAY: *The True Vine*

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. . . . I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.—John 15: 1, 2, 5.

We often read this passage carelessly, as if Jesus had said, "I am the stock and ye are the branches." But this is precisely what he did not say. The words are most significant as we have them clearly given. "I am the *whole vine*," Jesus says. That is, Jesus and those who believe in him are so united in spiritual fellowship that they are truly a part of himself. So he cannot speak of his own personality as complete apart from those who share it, because he has entered so intimately into them that each has become a part of the other. This idea may seem at first glance to be one of those mystical conceptions of life which find little or no warrant in the actual facts as we know them.

But it is not so uncertain as it seems. To think of the living Christ as including in his being the spirits of his followers is no more mysterious than is the fact that the principle of life animates any material body. If that unknown something which makes a rosebush can lay hold upon the physical cells and unite them into the beautiful thing which we call a rose, it is possible for the spirit of Christ to lay hold upon mankind and build into a real organism the souls of those who respond to the claim of his spirit.

So this figure of the vine is an example of universal relationships and unity. It expresses the fact that Christ is the great universal Soul that lays hold upon others and

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unites them into fellowship with himself. Jesus is not for one age or class or quality. He is the supreme and comprehending Master of all loyal souls.

Donald Hankey has put the matter in these words: "Something is wrong, and an ever-increasing number of men and women within the Church are feeling that all this strife and controversy [going on between denominations] is beside the point; that what we want to do is just to drop all these questions, and to get back to the main point, which is, after all, to embody Christ."²

SECOND WEEK, FIFTH DAY: *The Way*

I am the way.—John 14:6.

To reach God is the goal of life and Christ is the way to that supreme end. The Great War has shown us the vital importance of communication. The roads that were built behind the lines were the necessary means by which the mighty campaigns were carried on. One of the resources upon which the Germans have relied with success in their conduct of the war has been the mobilization of all their means of communication in the interests of their army. One of the greatest problems that America had to face was the fact that we were so far from the arena of war and were obliged to rely upon the dangerous ways on sea and land to bring our troops to the place where they could be utilized to win our victories.

Jesus would seem to have realized the significance of this fact in the spiritual life when he said that he was the way to the Father. The soul that is fighting the battle for its highest life must not be kept far from the heart of God. There is a ready and safe way into the very personal experience of Jesus Christ, our brother-man.

But the blessing of a road is that it is not laid under

² "Faith or Fear," p. 29.

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the limitation of private ownership and tolls. The great highways of the world are open to all the people. This is the central significance of this figure as applied to Jesus Christ. He is the universal Way. The poorest woman in a village in India and the most learned man in an American university can find the path leading directly to the Father through Christ. It is this universal aspect of the great figure that has been put so beautifully into verse by Alice Meynell:

“Thou art the Way.
Hadst Thou been nothing but the goal,
I cannot say
If Thou hadst ever met my soul.

I cannot see—
I, child of process—if there lies
An end for me,
Full of repose, full of replies.

I'll not reproach
The road that winds, my feet that err.
Access, approach,
Art Thou, time, way, and wayfarer.”

SECOND WEEK, SIXTH DAY: *The World's Life*

I am the life.—John 14:6.

This is the final figure in that triplet which Jesus used to explain the meaning of his character and mission. It is useless to seek for a definition of life. We know what life *does*, but we do not know what it *is* in any complete sense. Living forms demand that they shall be in right relations to the world about them. When this relationship is cut off, these forms perish; when the relationship to the supporting means of life is maintained, these forms grow and finally originate the germs of future life.

There is no better way in which to understand the meaning of Christ's mission to the world than to interpret it as

the means by which all men are enabled so to come into the right relationship with their surroundings that they will be enabled to live the highest life.

Christ himself is the great example of the perfect life. The way in which he conducted himself day by day among men is the proof that the complete life can be lived. But this is not the entire meaning of the life of Jesus. He certainly promised that he would come into the lives of all men in such a way that they, too, would be given the vision of the complete life and furnished with power to realize it. This success was conditioned upon their complete trust in Christ at all times. This promise has been accepted by millions of persons and they have testified to the fact that the promise is true. When we yield our wills to Christ, strength comes to our feeble human powers and we are able to do what we had failed to accomplish without this vital relationship with Christ.

If Europe and America had been under the control of the spirit of Jesus Christ, the Great War could not have been possible, simply because the selfishness and hatred out of which it has grown would not have been possible. Christ is the true life of all the world; and humanity never will find the way to live the complete life until it is united in love and loyalty to him.

SECOND WEEK, SEVENTH DAY: *The Universal Power of the Cross*

And I, if I be lifted up from the earth, will draw all men unto myself.—John 12: 32.

The cross was an instrument by which condemned criminals were put to death in one of the most cruel forms ever devised on earth. It was a public and terrible means of expressing man's condemnation of all that was contrary to the highest welfare of society.

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The life and death of Jesus took this instrument of shame and made it the supreme symbol of suffering and universal love. It changed an instrument from which sensitive minds turned with a shudder to the shining emblem toward which eager eyes strain with passionate yearning. This is one of the most striking examples of what the mission of Jesus accomplished on earth.

This universal attraction of the cross is one of the most astonishing facts in connection with Christianity. No wise man would have thought it possible; yet it is the one supreme and outstanding peculiarity of the religion of Christ. That which was for the moment his shame has become his glory and power. There is something in the fact of his death which wins the admiration and love of the world.

We all know that redemption through the sacrifice of suffering love is the central fact in the deepest experiences of which humanity is capable. Every home witnesses to this truth. Love saves when it suffers. When all arguments have utterly failed and when appeals to all other motives have broken down, the claim of a love that suffers because of the wrong that another has done has redemptive power in it. Commander Eva Booth of the Salvation Army speaks to hardened men of the "pure and tender stream of mothers' tears," and voices an appeal in those words that could never be evoked by all the threats concerning the penalties that must be paid for broken laws.

And that which is true in the holiest relations that we know in human life is much more true in the supreme relations that we bear to the Father of all. When the fact of his suffering for human sin became concrete in the anguish of Christ on the cross, an attractive power was discovered that must ultimately bring the world under its sway. And so the cross, the unique fact in the Christian religion, is also the truth of universal moment and meaning.

COMMENT FOR THE WEEK

The central thought in the passages that we have studied this week is the Master's interpretation of his own work in the world. How much depends upon the way in which we view our own life! The fundamental ideas which we hold concerning the value and nature of our work may remain unnoticed, quite in the background of our thinking; but they are there, none the less powerful because we are unconscious of them. In fact, the greatest and strongest motives in our lives are seldom the ones from which we act deliberately; they are the purposes which lie underneath the areas of conscious thought. No child is accustomed to say repeatedly, "I love my father and mother and therefore I will do this." But it is because of love to father and mother that all his finest acts are done. So beneath our best deeds the great motives of life are unconsciously at work.

Jesus interpreted the meaning of his life in the terms of universal human well-being. He did not think of his character or work as embraced in the attainment of any purely personal ambition or the accomplishment of any individual task. His life was to have value to all the life of the world. This is the plain meaning of the great figures which he used to describe himself and his task.

The apparent absurdity of such universal claims strikes us at once. Jesus was an uneducated and humble man from a small town in a conquered province. The great rabbis in Jerusalem or the emperor at Rome might well have thought or spoken of themselves as persons whose life and work were to be of universal significance. But Jesus of Nazareth had as little evident warrant for making such a claim as would a village carpenter in any American community today.

And yet, as a matter of fact, this humble Nazareth

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Teacher and Helper of others has been just what he himself said he was to become. The whole world has been drawn to him by the splendor and power of his words and his deeds. The influence which he has exerted has been greater than that of Plato or of Cæsar. That which seemed to be arrogance or supreme conceit has turned out to be positive truth.

Now we cannot, of course, exert any such influence in the world as Jesus of Nazareth has exerted. But the spirit in which our work is done may be the same as that which guided him; and the final value of our personal influence and service will be determined, as his was, by the way in which we think of our life. We can *assign its own value* to the work which we do and the influence which we exert in the world.

This principle is so important that we must dwell upon it briefly for the sake of clearness and emphasis. We are inclined to think that the quality of our life is primarily determined by the circumstances in which we live. Of course it is instantly apparent that this was not true in the case of a prophet like Amos or of Jesus of Nazareth. We think of them as exceptions, however. But they were not exceptions. Circumstances impose conditions upon us which sometimes make life narrow and hard. But there is a power in the human will which can rise supreme above circumstances, break the barrier of a repressive environment, and create a new world in which the victorious spirit shall express itself with power.

Note how this was true in the case of Abraham Lincoln. There was nothing in his inheritance or surroundings that indicated the universal character of his sympathies or inspired him to devote himself to the welfare of his country and comrades as he did. The young man dared to interpret his life in the terms of good will and service to the oppressed. Out of that brave and clear-visioned ideal he

brought the patience and courage which stood by him during the long struggle with poverty and opposition until finally he became the Emancipator. Thus men, by God's help, are the masters of their fate and achieve what they will in spite of every hostile circumstance. The spirit defies adversity and dares to undertake the apparently impossible under the spell of such an ideal.

The Great War has given a fresh opportunity to interpret individual life in the terms of its universal relationships. Lieut. Coningsby Dawson wrote from the trenches on February 6, 1917:

"This war is a prolonged moment of exaltation for most of us—we are redeeming ourselves in our own eyes. To lay down one's life for one's friend once seemed impossible. All that is altered. We lay down our lives that the future generations may be good and kind, and so we can contemplate oblivion with quiet eyes."

Those words were not written in the seclusion of a literary artist's study. Lieut. Dawson was writing in the mud and misery and death of the trenches and every word was packed full of real experience. This is the interpretation of individual life which thousands of young men were brave enough to make under similar circumstances. How clear it is that they were trying to express the same ideal that brought Jesus of Nazareth out of the obscurity of a carpenter's life in Nazareth and sent him forward without wavering to give the "last full measure of devotion" at Calvary!

This has been a central truth in the Christian religion from the beginning. There have been times, it must be frankly admitted, when the Christian Church has been more concerned with the preservation of its privileges than it has been to discharge its obligations to its age at the cost of personal sacrifice. But those have been the hours of weakness and failure. Christian leaders have

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been sensitive to this fact and have not hesitated to call the Church back to its primitive and permanent task. The great reformers have had this in common, that they have restored the Church to its primary ministry to human suffering and weakness.

But the great challenge of this truth comes straight home to the conscience of the young man and woman who is ready to live according to the noblest ideal. Are you ready to interpret your life in the terms of the world-wide needs of your generation? Or, if this seems too vague, are you ready to accept the concrete duties that will advance the happiness and welfare of the community? Will you bear your part in civic duties, even at the cost of personal sacrifice? Will you make your contribution in time and service to the charitable institutions of the community? Will you give money and personal endeavor to the church with which you are connected? Will you respond to the claims of the foreigners in your neighborhood and not let them suffer from neglect and isolation? These are definite avenues through which the altruism of the Christian religion can be brought to bear upon human life. Service of this kind takes the great figures which Jesus used to describe his own work in the world and translates them into the language of generous deeds and useful duties which convince the world that the Master of the Christian people is not dead in a Syrian tomb, but is alive even now in the busy life of the twentieth century. Jesus called himself the Light of the World; but he also said to his followers, and to us through them, "Ye are the light of the world" (Matt. 5:14).

CHAPTER III

THE GOSPEL OF THE KINGDOM

When Jesus talked with individuals and groups about the meaning of life and his own work in the world, he not only used the figures that were familiar to them, but he made immediate connection with the subjects about which they were accustomed to think. His countrymen had been yearning for the coming of the "Kingdom of Heaven," which was, simply explained, the rule of Jehovah in all human affairs. John had declared that this kingdom was immediately at hand. Surely this was "good news" to a people who were experiencing the degradation of their pride in the Roman tyranny. Jesus not only accented the message of John, but he told the people of his home town that the coming of the kingdom was connected with his own life and work. This was the beginning of the message and program of true internationalism in the terms of Christianity.

DAILY READINGS

THIRD WEEK, FIRST DAY: *The Herald*

From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand. . . . And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.—Matt. 4: 17, 23.

And as ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7.

The word "preach" does not well represent the simple

idea in the term used to describe the way in which Jesus talked with the people. It was like the task of the herald, who carried good news to those who were waiting eagerly to hear how their cause was faring. This good news was truly an "evangel," and the expression of it was simple, urgent, and glad. It was quite unlike a modern sermon, formally prepared and delivered as a part of an order of worship.

How is this good news? It means that, since God reigns in the universe, the moral values of life, the highest welfare of humanity, are eternal and will triumph at last. There may be many adversaries and the struggle may be long with victory deferred; but we are not fighting a losing battle in our effort to be good and our struggle to do right. We are on God's side; goodness, justice, and truth are destined to conquer. This Messenger tells us also that in all the ranges of the higher life mankind is one. There are differences in race and custom; there are degrees of civilization; but it is not true that the differences between the lowest and highest civilized man are greater than those between the lowest man and the apes. Mankind is united in a spiritual kingdom of which God is the King. The essential and eternal principles of this are found in some form in all races and individuals. And so we hear the message of moral victory and human brotherhood from its supreme Herald, Jesus Christ. That kind of news is good.

Is it good news today? Yes; it is more needed than ever before, more vital and strong. Tired by struggle and dismayed by the wreck wrought through its own terrific energies, humanity needs now to hear the message that Jesus brought to men. To understand this Gospel and to pass it on is the great service that we can render our generation. One does not need to be a minister or a missionary to become a herald of the kingdom of God. The

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merchant, the farmer, the housekeeper, and the student are each divinely commissioned, in the words of the Herald, to preach the Gospel in a world that will still listen to honest and living words.

THIRD WEEK, SECOND DAY: *The Scope of the Kingdom*

All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations.—Matt. 28: 18b, 19.

Every organized form of government must be based on authority of some kind, and the kingdom of God, as Jesus proclaimed and founded it, rests in the right of Jesus Christ to rule the spiritual life of all mankind. There could not be a supremacy more reasonable and acceptable than this. Study the records of the life and work of Jesus. There is not an act or a word that is harsh, except the hot denunciations of the Pharisees, and these we would not change. The authority of Jesus is that of right and winsome ideas and conduct.

On this ground he commissions his disciples to go to all the nations. Obviously nothing less than an international message can be presented with any hope of acceptance to all the nations. If the most highly developed and the least advanced nations are to be reached by the same message, it must be one that embraces all the hopes and longings of humanity. It must have something to say regarding sin, forgiveness, courage, hope, and immortality. It must find the universal heart of man.

This phrase "all the nations" is one that we use easily and with a certain satisfaction of our instinctive desire for brotherhood and unity. But it is not easy to represent to our minds and hearts all that is involved in the idea. It includes them all, the sons of the icy North and the care-free inhabitants of Southern islands. It em-

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braces the warrior races and the servile people. It was meant for the Romans of the first century and for the new China of tomorrow. Such endless variety of human ideals and attainments! *Can there be any one truth vast, varied, and compelling enough to match them all?* Yes. The kingdom of God backed by the spiritual authority of Jesus has this power and can meet successfully all these varied needs.

But it takes a sympathetic and loving preacher today as never before to bring the sovereign truth of the kingdom to "all the nations." No small or lukewarm soul can lay hold on this truth or successfully transmit it to men. Only a kindled soul can set others aflame. Let us think the situation through until our minds and hearts glow with the consciousness of the scope of this ideal. Then the Christians of all the world will rise together. Then the Church will answer the challenge:

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way."

Then the Great Commission will be fulfilled and the Lord's Prayer will be answered.

THIRD WEEK, THIRD DAY: *The Law of the Kingdom*

Thy kingdom come. Thy will be done, as in heaven, so on earth.—Matt. 6: 10.

For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.—Matt. 12: 50.

Every kingdom must have its laws. What are the laws of the kingdom of God? The two passages above indicate them in their universal meaning.

First, when the will of God is done on earth as it is in heaven, we shall have attained the ideal of the kingdom. Instantly it will be said, But who knows how the will of

God is done in heaven? That is a realm of which we have no concrete knowledge. Therefore to locate the standard of earthly life in a heavenly state of which we know nothing is to reduce the entire conception to unreality and impossibility. But we do know how God's will is done in that state of perfect love and complete knowledge which is attained in the heavenly life. Love and wisdom enable the heavenly citizens to obey happily and constantly the will of God. There is no rebellion or delay, because God's will is known to be good and his commandment to be right. This is not idle fancy. It is legitimate reasoning from what we know about love and knowledge in our earthly life. Whenever a human law is known to be right and when the love of lawmakers and citizens for the highest welfare of the community may be depended upon, then obedience follows, immediately and fully. This will come to pass in the universal kingdom of God.

Again, this defines the ground on which the ideal relations of life are based. It is not the accident of physical kinship which determines the most fundamental and enduring relationships of life. We did not choose into what human family we would be born; but we may choose whether or not we will be citizens of the kingdom of heaven. Jesus knew that the relationships of the world must have a deeper basis than the accident of birth or the superficial warrant of a ceremonial act. So he announced the new basis of human unity and brotherhood. Whoever would enter deliberately into filial relationship with God and establish the fellowship of loyal hearts that inevitably grows out of it, became by that act a member in the truest sense of the real human family.

Therefore the essential unity of human life is brought about through obedience to the heavenly law. Men and women of different races and tradition are all able to love and serve God and one another. In this way, obeying the

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fundamental laws of the kingdom, they make humanity one. Laws do not separate men into discordant groups; obedience to the law of divine love unites them in the universal human brotherhood.

THIRD WEEK, FOURTH DAY: *The Privileges of the Kingdom*

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.—Matt. 11:11.

Membership in a social group guided by noble ideals must necessarily bring privileges to the individual. Jesus affirms that the supreme moral and spiritual advantages of life are bestowed upon those who are members of his kingdom. Without discussing the proposition itself, consider how it bears upon the international unity of mankind.

The old idea of force was that the world could be united by compulsion, in which the strong should force themselves upon the weaker as their masters. The way in which to make a bale of hay is to compress it into form by external force.

But this is only the temporary and perilous way in which to bring about unity. The inner strain is always there seeking to match the outer stress. Humanity responds only to the forces of good will and sympathy in the long run. The final hope of unity lies in the granting of privileges rather than in the imposition of laws. This does not mean that laws are unnecessary or that force has no place in the organization of the world. But we are to go to the least developed people with gifts that will enrich and ennoble them, and this is the incentive and joy of the herald of the kingdom of God.

We carry the privilege of hope and courage. The world is bowed under a load of physical need. "It is estimated that in Asia and Africa more than 200,000,000 always go to bed with hunger unsatisfied." Under such conditions men need encouragement. Where will they find it? The Gospel of the kingdom has worked for the removal of economic despair more steadily and strongly than any other single force. It continues to give hope to a despairing world.

It brings knowledge to a world that is in bondage to superstitious fear. The universe is terrible in its crushing energy and cold vastness. Who can blame the savage for believing in a horde of spirits and worshiping "stocks and stones"? But the Gospel of the kingdom declares that the universe is on our side and not against us. It tells us that even death is a friend and that pain disciplines rather than destroys the soul. The great discoveries of modern science have been made in the lands where the Gospel of the kingdom is known; this is not an accident. And it is the duty of men who know to inform the men who are ignorant of all this.

THIRD WEEK, FIFTH DAY: *The Obligations of the Kingdom*

But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:25-28.

The relation between rights and duties always has caused debate and friction in human thinking. It is a

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natural trait to insist that one shall have his rights; it is not so common to find equal insistence upon the truth that men shall perform their duties. Jesus put the duties of his kingdom first.

What a clear modern parallel we have to the way in which the kings of the Gentiles "lord it over them"! The Prussian despotism, coming to its supreme expression in the "All Highest" Kaiser and court, gave us a perfect background upon which to see in clearest definition the laws of the kingdom of God and the obligations resting upon its members everywhere. These are summed up in the simple word "service." Jesus had no desire to save his own physical life, to preserve its comforts, to rest at ease. From the first act of his public life he "went about doing good." And one cannot do others good by sitting comfortably at ease. It costs life and treasure to do good. Life has to be freely given if other lives are to be enriched. Jesus gave his life not only in the supreme experience of meeting physical death, but from the dawn of his public ministry in deeds of week-day love and kindness.

This is another mark of the universality of the kingdom. Human want is everywhere. There are *varieties* of need among men; but the unsatisfied cravings of man are universal. It might almost be accepted as a definition of man that he is a creature of ever-increasing needs. The comfortable cow in the pasture is a creature of few needs and those she has are easily satisfied. But man desires always more and more until he attains perfection. There is no danger, then, that there will not be enough human needs to warrant the members of the kingdom in giving themselves in service. The call for help is constant and universal.

THIRD WEEK, SIXTH DAY: *The Growth of the Kingdom*

The kingdom of heaven is like unto leaven,

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which a woman took, and hid in three measures of meal, till it was all leavened.—Matt. 13: 33.

And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.—Matt. 8: 11.

Jesus never thought of the kingdom of God as a mechanical or provincial affair; he always defined it as vital and universal. It was made up of living persons and it was world-wide in its intention. These two truths are clearly expressed in the concise and vivid parable of the yeast.

Fermentation is a vital process. It is by the indefinite duplication of life that the process is carried on. Unless organism is creating organism the process ceases. And in the same way the kingdom of God is extended throughout the world. No device ever has been found that can take the place of human influence and personal contacts in advancing the kingdom. The individual who has been fired with the ideal and passion must come into relationships with other individuals and in this way the kingdom grows.

A still more significant truth about the yeast in the dough, however, appears in the fact that "it was all leavened." In order to make good bread the yeast must penetrate the entire mass of dough. To have spots unleavened is to have bad bread. On the other hand, thoroughly "raised" dough insures good bread, at least so far as the action of the yeast is concerned.

How clear is the application of this law to a community, or to the race as a whole! We cannot have sections or spots untouched by the moral and spiritual ideals and forces that insure the highest welfare of the entire body without involving the whole in danger. If the men whose homes are on the boulevards permit conditions dangerous to the physical or moral health of the community to exist "across the tracks," the day will come inevitably when

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their own children will be smitten with pestilence. There is no escape from the law which binds us together for good or for ill in the commonwealth of humanity.

India and Africa are far away from free and enlightened America; but the evils tolerated there finally engender evils here by inevitable law. Only when we become aware of this fact and insist upon our responsibility for all the world, will the kingdom come to bless the world.

THIRD WEEK, SEVENTH DAY: *The King*

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—John 18: 37.

There could be no sharper contrast imagined than that between a Roman Emperor and a King of Truth, as Jesus conceived and illustrated his authority over the souls of men. The Roman insisted upon external power and official privilege; Jesus laid emphasis upon inner motive and obligation to serve. The Roman was on the watch for what he could gain; Jesus was alert to discover what he could give. The Roman depended for the permanence of his power upon the physical forces that he could muster to his standards; Jesus relied upon truth and love to insure the continuance of his kingdom.

Thus Jesus becomes the universal King, because the foundations of his kingdom rest finally and firmly upon love and truth. These are universal qualities and the spiritual order that rests upon them never can pass away. One who depends upon the force of fleets and armies must realize that a time will inevitably come when greater armies and fleets than he controls will defeat his forces. But any person who is trusting his cause to love and truth

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never can be defeated, because to be overcome by a greater love is not a defeat but a victory. To find our incomplete truth overcome by a truth that is more nearly complete is to share in the triumph of truth itself. Jesus is the supreme King because he is the King of Love and Truth.

COMMENT FOR THE WEEK

There is no better single word than *Service* by which to sum up the whole subject of the kingdom of God. The very genius of the Herald and the spirit of the King are expressed in this term, for Jesus said, "I am in the midst of you as he that serveth." Note how this word fits the other items that we have studied day by day: the law of the kingdom is service; the privileges and duties of the kingdom are both realized through service; and the kingdom grows or extends itself by means of service.

We have naturally looked to the great moral and religious teachers for statements on this fundamental subject; but just now remarkable expressions of this law of the kingdom are coming from the leaders of the nation in time of war. In a character sketch of Charles M. Schwab in *The World's Work* for July, 1918, this successful and virile American is reported as saying:

"Making money is no longer the prime concern of American business. It is a question of service now, and we are all serving under the same banner of freedom and democracy.

This is a theme that I am very fond of, because I believe in it to the limit: The aristocracy of the future will not be the aristocracy of birth or of wealth, but of men who serve, who do things for their country and their fellow men. The great prize to be won by men of ambition today is not money, but recognition as members of the aristocracy of service; this aristocracy that is open to every man, instead of the old dead and gone aristocracy that was open to those of particular birth or great wealth."

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Of course it is instantly clear that an ideal like this demands for its background and warrant the fact of human unity and cooperation. No such ideal has any real standing ground apart from an international consciousness. Service is the finest possible expression of the international mind. *It makes all life one great partnership for the common good.* As Mr. Schwab is reported in the same article to have said, "Nobody ever worked for me, but many thousands have worked with me." Those prepositions are small words, but they are great with meaning.

Working together for the commonwealth therefore becomes a practical expression of the purpose and program of the kingdom of God, as Jesus defined it and made good with it in his own daily life. How this ideal instantly enlarges our conception of religion! Right acts are no longer interpreted as religious because they are "devotional." Actions become truly religious when they are useful. As a result of our training and conventional standards we tend to think that when a person is sharing in the public worship of God, reading his Bible, or saying his prayers, he is religious; but when one is performing a laboratory experiment, tending a machine in a factory, or dusting a sitting-room, one is engaged in secular work. But that old and mischievous distinction is fast disappearing. We are no longer able to divide the world so easily into the secular and the sacred. The classification does not stand. Whatever act has a religious purpose becomes thereby a religious act; and surely the aim to advance the welfare of humanity and make God's will the law of common life is religious. God is worshiped in more ways than by our formal prayers. Deeds done for God are changed into prayers by the holy intention that consecrates them.

How could we better please the Creator and Lord of all life than by using all the gifts with which he has entrusted us for the service of the world which he has made and loves?

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Naturally the question arises at once, But how can my life, lived in a small place and under narrow conditions, be made to perform any real service for a vast world that I never see or touch? The statesmen, the merchant princes, the authors of international reputation can serve the vast world; but this is impossible for a student, a farmer, or a village merchant. And yet, however difficult it may be to justify the statement by a concrete proof, it is nevertheless true that a farmer who raises a better crop this year through improved methods and greater industry has made a real contribution to the welfare of China. His wheat and corn have provided the means of life not only for himself but for men and women whom he never will see and who never can thank him for the service that he has rendered to them while he planted and cultivated and reaped in the little place far away. His work does not stop at the village elevator or the distant city; it goes on and on until in literal fact it has touched the world with its beneficent influence.

Sometimes it seemed to us a mere fancy that the leaders of the nation should have laid such stress on the possibility of the war being lost or won at home. In one of the processions a banner that excited considerable interest and challenge bore the inscription, "Hit the Kaiser with a Hoe Handle." Now the Kaiser was very far away and at best extremely hard to hit. But this procession of high school volunteers for farm work had the truth on its banner. The Kaiser could be hit in a most telling way by the combined hoe handles of the high-school boys of America. The reason for this is that the world is so closely bound together that each part shares in the fortunes of the other.

Now the only way in which one can put a great inspiration under and into his daily task is to gain a great vision of its value and relations. We always do small jobs for

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a little world; but we are encouraged to do great work for a vast world. Reflect on that fact for a moment! The most disheartening thing about a little hard job is its littleness. The most heartening thing about a great job is its bigness. Therefore anything that enlarges the character of the task and makes it world-wide in its significance puts new courage into the worker. For our own sakes we ought to define our work in the largest possible relations that it can bear to the whole world. The fact of service is the principle which lifts our tasks from the level of the commonplace and the dreary and charges them with such universal content as makes us take them up with religious fervor.

Few men can be so masterful as Mr. Schwab and the other national leaders whose talents are being called out in marvelous fashion by the stress of the times. But every one of us can work in his spirit. He says that the genius of true living is service and that all who work for the common good are partners. He organizes his vast industries on the basis of this idea and gets the results which follow because he capitalizes the personal service and loyalty of his workmen.

The kingdom of God is established and extended in exactly the same way. God makes us, the humblest of us, partners in the vast design. Thus no single task is small; it cannot be, for it is vital to the success of the great plan. No personal loyalty may be ignored without doing injustice to the whole kingdom.

When one catches the full meaning of this splendid truth his whole life is lit up with a fresh glory. Dignity and worth are added to our dull days and little duties. We undertake the work of the new morning with a sense of its meaning that helps to lift the burden of toil and kindles the flame of enthusiasm, where the dreary doing of routine work had put out the fires.

CHAPTER IV

OUTSIDE HIS OWN CLASS

The supreme test of our ideals comes when we work them out in intimate personal relations. One may have never so exalted a theory of life; but what he actually does in his contact with others proves whether or not his ideal is vital. Jesus belonged to a certain class in his world. He was a Jew and the ideals of his time had practical meaning for him. But he leaped over the barriers of class and custom that had been erected by his countrymen and proved that his ideal of the kingdom, whose Messenger he was, had power to make the relations of suspicious and exclusive persons human and kind. Certain concrete examples of these relations we shall study this week.

DAILY READINGS

FOURTH WEEK, FIRST DAY: *Among His Home People*

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings
to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.—

Luke 4: 16-19.

In the preceding chapter we have studied some of the things which Jesus said about his social mission. But to say such things and to put them into action are two quite different matters. We now watch Jesus as he actually came into contact with those who were not of his own class—Gentiles, foreigners, the worldly rich, and criminals.

But first of all Jesus was brave enough to make his intended mission clear to the people of his own home village. It is a comparatively easy thing oftentimes to talk about the deep things of the spirit to a stranger. But when we would mention them to our own neighbor we wonder whether he is thinking, "O yes, you think you have a call to preach the Gospel abroad! You, who have failed in so many ways at home, you who have been such a poor neighbor, such a poor son and brother in your own family relations."

Jesus, with his ideal manhood, had no such criticisms to face; but still he had that deepest of all prejudices to overcome: Was he not of their own village, the carpenter's boy? What right had he to think he had a greater mission than they? And yet Jesus was ready to preach at home as well as in other provinces. We, too, must be ready to begin in our own village, in our own neighborhood, to work out our highest ideals. *The international mind can be realized in his own village by a college student on vacation or beginning humbly a chosen life-work.*

FOURTH WEEK, SECOND DAY: *When Jesus Met a Woman Who Worshiped in a Different Place*

The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)—John 4:9.

The hatred which existed between the Jews and the

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Samaritans had its roots far back in the nation's history, when the leaders of the Southern kingdom first began to believe and teach that there was but one great central place of worship, the temple of Solomon in Jerusalem. The feeling of the Jews upon this subject was far more intense than any which could be held today by any body of Christians regarding their place of worship. To a devout Jew Jerusalem was in very truth the spiritual center of the world.

In this lesson Jesus meets a woman who did not agree with the Jews about this all-important matter. Jesus turned at once from the material to the spiritual aspect of the question: "God is a Spirit: and they that worship him must worship in spirit and truth" (John 4: 24).

We are continually meeting people today who differ from us in their ideas concerning the place and forms of worship. And because of these differences all sorts of friction and even hatred sometimes arise, which make it difficult for men and women to work together. This makes a world-wide, or even a nation-wide fraternity of Christians seem impossible. We can never overcome this great obstacle until we meet it as Jesus did. It does not matter whether we worship in a "meeting house," a chapel, or a cathedral. But it does matter whether we seek God often in prayer and praise. It does not matter whether we kneel or stand upright, but it does matter whether or not our spirits bow before Him in sincere adoration.

Let us approach all these trifling differences in the spirit of Jesus, ready to find brothers of the spirit even in those whose churches differ most widely from our own.

FOURTH WEEK, THIRD DAY: *The Prince of Peace with a Man of War*

And a certain centurion's servant, who was dear unto him, was sick and at the point of death.

And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.—Luke 7: 2, 3.

When Jesus preached before the people of Nazareth and when he talked with the Samaritan woman, he was addressing those whose racial origin was the same as his own. But in this lesson he is asked to heal the servant of a foreigner, and that man a Roman soldier. The Jews had every reason to detest the soldiers of Rome. It was the Roman legions who had taken away their freedom, and rendered them a subject province; it was fear of those Roman legions alone which restrained them from immediate rebellion. The very sight of glistening Roman armor was hateful to them.

The elders of the Jews who came on this errand to Jesus realized this fact and proceeded to urge Jesus to do this act of healing because this particular centurion was different from other men of his class. Although a Roman soldier, it is true, they said, "He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue" (Luke 7: 4, 5). Although a Roman, the soldier was a lover of the Jewish faith.

As Jesus had found friends in Samaria who worshiped the same God, though in a different temple, so now he found one among the hated Romans who also loved Jehovah. How Jesus always seemed to find out the best that was in men!

FOURTH WEEK, FOURTH DAY: *Jesus with the Vulgar Rich*

And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and

climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.—Luke 19: 2-7.

How much easier it is to befriend the worthy poor than the ignoble rich! When we meet a person with more wealth than our own we tend to assume several things: First, that he regards us as somewhat his inferior; and, secondly, that he has had greater opportunities than we to make the most of himself. The first assumption tends to make us draw ourselves aloof with dignity, and the second tends to render us very censorious of any failure of his to reach our standards in taste and culture. There are few funny stories more popular than those of "Mrs. Sudden-Rich," or those concerning the ignorant millionaire's blunders when he is traveling in Europe.

Zacchæus was a little man in the estimation of the people as well as in his stature, and he was the more despised for this because of his wealth. But Jesus realized that a rich man, even in the midst of his material comforts and luxuries, may have a hunger of the spirit. Perhaps something in Zacchæus's face as he leaned down from the tree-top, helped the Master to guess the yearning of his soul, so quick was Jesus always to understand. And so the Christ went home with Zacchæus as simply and cordially as he would have gone with one of his personal friends.

The Church has for ages tried to teach us how we should respond to the need of the poor. Ought we not to consider also the spirit in which we should meet those who are above us in wealth or rank?—not with cringing humility, not with the difficult pride of the poor, not with a hope-

less recognition of a class barrier, but with the frank and positive friendliness which we owe to all mankind alike.

FOURTH WEEK, FIFTH DAY: *Jesus before a Roman Judge*

Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
—John 18: 33-36.

Jesus again is having to do with a Roman, this time his judge. If Jesus had ever shown fear or faltering subservience, surely it would have been now. Or he might have met his judge with a disdainful or bitter silence. But no, he was ready to answer any sincere question honestly, frankly, man to man. He was as ready to explain the great aim of his life to this man as he had been to the congregation at Nazareth, and he approached him on the same high ground of spiritual truth. "What is truth?" asked Pilate; and we know by what he said to the Jews as he went out to them that this Roman officer also was not wholly indifferent to what Jesus had said. Even in the Roman ruler's soul the words of Jesus found their way to his highest nature.

Sometimes we, too, are brought up to certain bars for judgment—our employers, a church council, or the public press—there are many different tribunals. And how cruel it sometimes seems to be misunderstood, when we have already done our best to make what we thought was our mission clear and to act in accordance with our highest

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motives. What is the use in our saying more or in our trying to defend ourselves? we ask bitterly. But as long as there is a sincere questioner we, too, must answer our judges. It was one of the kindest things that Jesus ever did—thus to try to lead his judge into the light of the truth.

FOURTH WEEK, SIXTH DAY: *The Cyrenean Who Carried Jesus' Burden*

And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.—Mark 15:21.

Jesus had been helping others, Jews and Gentiles alike, all his life. And now a man from Africa, from the city of Cyrene, helped him in his hour of great need. He was a country man, the story says, probably a man who was not used to the sights of a great city. We do not know how he had found his way so far from home as the great city of Jerusalem; but here he was, and doubtless eager to see all that was to be seen. And so he was interested in the coming execution of this much-talked-of Nazarene and in the excited crowd accompanying him through the city. All at once, much to his astonishment, the soldiers impressed him for service—he was to carry the cross of the fainting criminal.

We wonder whether Simon was indignant at being compelled to carry a cross—a sign of shame. He did not know that the greatest hour of his life had come; that his name would be remembered forever.

We have been thinking in our preceding chapters of how we may help those of other races; but we must not forget at the same time how we ourselves are daily helped by those of other nationalities. Our very physical comfort depends upon the woman of the garment-maker's shop,

who toiled for the lowest of wages, stitching the clothes we wear. And although she may have made these garments with rebellion in her heart, nevertheless, like Simon of Cyrene, she carried our burden.

The Italians stood patiently beside the track, shovels in hand, this morning as our train rolled on and we sat at ease looking from the car window. We shall never speak to them or they to us, but they prepared the road for us. Whether we regard them as brothers or not, they toil for us and bow under the burdens which procure our comfort.

FOURTH WEEK, SEVENTH DAY: *Christ the Companion of a Thief*

And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.—Luke 23: 39-43.

After all, the most difficult class boundary for a pure and noble soul to cross is that which separates him from the vile evil-doers of the criminal world. Attempting to do this he feels an instinctive shrinking, a repulsion of the spirit more controlling than any mere physical repulsion from disease or poverty or filth. It is the intuitive revolt of the soul.

In the midst of an agony which we cannot comprehend Jesus heard the cry of a debased soul. The very sight and presence of Jesus had revealed the thief to himself; he recognized that he was receiving the punishment which he deserved. Even death upon the cross was not too great a

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penalty for sin like his. His recognition of his sin was the opportunity of Jesus. There was no time for explanations. Jesus had strength for but one sentence in reply; but what more glorious, more wonderful thing could he say to any one of us: "To-day shalt thou be with me in Paradise"!

The thief was the last man to whom Jesus spoke. With that meeting, that recognition of the soul of a criminal, his work was ended. Into the glorious beyond he carried his mission, and amid the songs of triumph of the angel chorus we may be sure Jesus did not forget his promise to the thief. That day they were together in Paradise in a glory of joy which is beyond our imagination.

And so the mission of Jesus to men of other classes ended in a mystery of glory. And the experiences of many heroic souls who have bridged class barriers with love have revealed a splendor which can be put into no printed words. In company with the outcast and the degraded and the sinful, they too have found a paradise of joy! And so shall we, if we but venture.

COMMENT FOR THE WEEK

Jesus was born in a land where it was easy to become a cosmopolitan. It is difficult for a farmer boy in some inaccessible district to learn a foreign language, or to form any adequate conception of the life in lands, none of whose inhabitants he has ever seen. But a boy living where Jesus did could not fail to meet many people from those countries which surrounded the eastern Mediterranean; and, as Palestine was under the Roman domination, its inhabitants were brought into intimate contact with that greatest civilization of the ages.

Palestine was the great highway for traders passing from the Euphrates valley to Egypt, or for those bringing goods from Egypt in return. All trade routes from the far East to Rome and Greece led most naturally through

this land. The costumes of the deserts, of the Nile, of the Tigris-Euphrates, of Athens, Tyre and Sidon, and the great capital city itself, were all familiar to Jesus, and in the course of his busy life he doubtless met representatives of all these places.

It was an age of deep prejudices and bitter race animosities. But Jesus met each man as though these hatreds did not exist, face to face and soul to soul. Each man was, it is true, a member of some nation, but that relationship was insignificant compared with his relationship to God. "Render unto Cæsar the things which are Cæsar's and unto God the things which are God's" (Luke 20:25). And how much the allegiance due to God surpasses that due unto Cæsar!

Thus, with a total ignoring of racial separation, Jesus met men from other lands and talked with them about those spiritual truths which are greater than all human differences. When he was but a baby in the Bethlehem stable, his first gifts were presented by the sages of foreign lands. Thus in the most Jewish of the gospels we find this story which is symbolical of his future lordship over all people.

Before the coming of Jesus the people of Jehovah had been the descendants of Abraham, the circumcised children of the law, those who were permitted to enter the temple court. The very existence of the Court of the Gentiles and the Court of the Women showed that these others were regarded as outside the special favor of God. But when Nicodemus came to visit Jesus by night Jesus said that it was those who were born again who were to see the kingdom of God. Nicodemus was a Pharisee, a ruler of the Jews, but the words of Jesus were incomprehensible to him. Such a conception of the people of God had never occurred to him and he marveled at it.

Such a test of salvation concerned Jew and Gentile alike.

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However mystical, it was possible by the grace of God for all. The last words of Jesus before his ascension were, "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Such a world-wide vision would have been unthinkable before Jesus lived.

Within the short lifetime of Jesus and his three brief years of ministry there was time only for the very beginning of this preaching of "the gospel to every creature." And yet during this short time Jesus crossed over the Jordan into the country of the Gerasenes, where he healed the man with the unclean spirit; he traveled into the borders of Tyre and Sidon and cured the daughter of the Syrophœnician woman; and, instead of passing around, he journeyed through the despised country of Samaria on his way from Jerusalem, meeting the woman by the well and winning her heart. Busy and crowded as those three years of ministry were, they yet contained the very beginnings, the germ of the great missionary enterprise. Even from these brief records we can guess what a missionary Jesus would have made.

How he would have approved of our sending doctors to lands of ignorance and pain! The Syrophœnician woman's heart was won because he healed her daughter. The Gerasene with the unclean spirit was first of all cured of his terrible malady. After that Jesus commanded him to go to his home and tell how great things the Lord had done for him, "and he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled" (Mark 5:20). The Gerasene had besought Jesus that he might go with him, but instead he was thrust away to learn self-reliance by paying his debt of gratitude in teaching others the glad news concerning Jesus. Is not that the very principle which our missionaries are striving today to put into effect in their mission

fields? Every effort is made to render new converts independent of their teachers and to lead them to the point where they can themselves assume responsibility.

Jesus was an ideal missionary in the way in which he approached the Samaritan woman through the daily interests of her life, and then tactfully led the conversation to the deeper things of the spirit. The well, the thirst of a weary traveler, her own troubled past, the reiterated disputes concerning the proper place to worship—these things she knew, and through these crude themes of conversation she was led to know God.

We can never wholly appreciate the wonder of Jesus' loving, yearning approach to those people of foreign race, because we can never put ourselves back into the attitude of the people of his time.

But we can find reflected in the narrative the wonder of those whom he thus approached. "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans)" adds the commentator (John 4:9). "Why do ye eat and drink with the publicans and sinners?" asked the scribes and Pharisees when Jesus went to the feast at Levi's house. And Jesus replied that he had not come "to call the righteous but sinners to repentance" (Luke 5:30-32).

Jesus' mission was to whomsoever needed him, the sick, not the well, sinners and not the righteous. We are reminded of the words of Phillips Brooks when he was reproached because he did not guard his hours for study more carefully, but was always ready to stop his work for any caller who came. "The man who wants to see me," he said, "is the man I want to see."

And so the man who wanted to see Jesus was the man whom Jesus sought, whether he were Jew or Gentile, rich or poor, bond or free. Truly Jesus was the greatest of cosmopolitans.

CHAPTER V

THE APOSTLE TO THE GENTILES

To the Jew the world was divided into Jews and Gentiles. Therefore when the first Jews became Christians it was natural that they should carry their exclusive ideas into their new faith and regard it as intended for Jews alone. It was Paul, a Jew of the Jews, who overleaped this barrier, rescued the international faith from remaining a mere Jewish sect, and won for himself the title "Apostle to the Gentiles."

The story of his life is the record of this broad mission, and his letters are filled with the exposition of various phases of this truth, that Jesus Christ came for the salvation of the whole world.

Paul was the first Christian foreign missionary, carrying on his work throughout the Roman world. He set the example for all the noble men and women who have dreamed and toiled for the bringing of the world into allegiance to Christ.

DAILY READINGS

FIFTH WEEK, FIRST DAY: *A Light of the Gentiles*

And the next sabbath almost the whole city was gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was

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necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.

And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.—Acts 13:44-48.

In nearly every city where Paul worked he began in the synagogue, if one were to be found, or he immediately gathered about him the devout people of his own race. He made his first appeal for his Master to the Jews. But time and again his efforts among them met with no response and even with open opposition, while, on the other hand, the Gentiles heard him gladly. His mission resembled that of a torch-bearer. He was like a light to the darkened races of the earth, darkened, in spite of all the gifts of Roman civilization, by their sins and their heathen religion.

What a sweep in Paul's ambition! In those days of dangerous and difficult travel, probably himself a small and not over-strong man, he dreamed of carrying his message "to the ends of the earth." And he pushed on relentlessly toward the goal of his international mission. In his letter to the Romans he mentions the time, "whensoever I go unto Spain" (Rom. 15:24)—and Spain was then at the limit of the known world.

We do not know whether he ever visited that distant land fronting the western ocean; but we do know that he labored for many years "in journeyings often, in perils of rivers, in perils of robbers, in perils from my country-

men, in perils from the Gentiles" (II Cor. 11:26), a brave apostle to the Gentiles, because his soul was aflame with love of the ends of the earth. Jesus, Paul's Master, had called himself the Light of the world. Paul now carried that light to the farthest attainable limit.

FIFTH WEEK, SECOND DAY: *The Hearts of Men Are a Book of the Law*

For there is no respect of persons with God. For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.—Rom. 2:11-16.

It is the parenthesis in this long sentence which we are to consider especially. To the Jews the Book of the Law was most sacred. They studied it, defended it, and practically worshiped it. To say that the hearts of Gentiles might in any sense whatever be a Book of the Law was radical teaching, likely to make one the object of misunderstanding if not of persecution.

The ability to distinguish between right and wrong is perhaps the most wonderful of all God's gifts to men. A study of the moral standards of different nations confirms the truth in this unusual and challenging statement of Paul. There are many minor differences to be seen at once. Among the Arabs and the frontiersmen the duty of

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hospitality assumes foremost place; among the Chinese reverence for one's ancestors and parents becomes most prominent; in our Western world, especially under the searching conditions of war and social passion, new duties are coming into a place of commanding importance. And just as certain virtues are emphasized by certain religious teachers, so specific sins are made prominent.

But the great outstanding virtues and moral laws are recognized in every heart. Murder, theft, adultery, falsehood, and anger are universally condemned; kindness, love, unselfishness, generosity, and purity are held in honor. There may be apparent exceptions among those whose moral sense has been perverted by false training, evil associations, and personal sins; but the natural heart, as God made it, contains a Book of the Law. So at the very basis of all human unity lies mankind's moral consciousness. It is the warrant for our expectation that finally the race will be gloriously one in the moral life inspired and made possible by Christ.

FIFTH WEEK, THIRD DAY: *All Men Are the Offspring of God*

The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.—Acts 17:24-28.

Just as all men possess the fundamental knowledge of what God would have them do and an elementary and universal sense of sin, so all men may seek God and find him in some way without the aid of a priest. Paul says that God is "not far from each one of us"; then he rises to a height of confidence as he exclaims, "We have our very existence in him." And he confirms it by the authority of their own poets. On the basis of this fact he proceeds to tell them the good news concerning the God and Father of Jesus Christ.

There are many today who have not turned to the God who is worshiped in the churches because they have not realized that he is the very Person for whom they always have yearned when they have been truest to themselves, but whom they never have found. The restless boy cannot understand that in Jesus there is a Hero, braver and more enduring than the cowboy adventurer of whom he loves to read, a Comrade more ready to share his joys than any older boy whom he follows with the devotion of a slave. But if we can lay hold of his admiration and imitation of his school heroes and through them show him the meaning of Christ, he will come to love and serve the Father.

So perhaps Damaris of Athens had been longing for a friend to whom she could confide her perplexities, some woman who was wiser and stronger, more winsome and more beautiful than herself, whom she could love and who would lead her on to higher things. Then one day she heard on Mars Hill a man named Paul and she learned that nearer to her than any human friend whom she ever could possibly find was God. The Father spoke to his child through the lips of this messenger of universal good news. And so when "certain came unto him and believed," among them was "Dionysius the Areopagite, and a woman named Damaris, and others with them" (Acts 17: 34).

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FIFTH WEEK, FOURTH DAY: *One Salvation for Jew and Gentile*

I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
—Rom. 1: 14-16.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive.—
I Cor. 15: 21, 22.

Saint Paul was an excellent logician. Whether because of his training among the Jewish rabbis, or because of his natural gifts, he always saw a matter in all its relationships, he always thought a subject through to its logical end.

If, as the Jews thought, death and sin had come into the world as the result of the guilt of one man, one must inevitably conclude that if Christ in turn had overcome sin and death for anyone, he had overcome them for all, or else his salvation was imperfect.

Many bitter theological discussions have gathered around these verses. If we are fair and reasonable, however, they may suggest to us the argument that if sin is common to all, so also is the possibility of right action. The very fact that a soul is capable of sin, is responsible for it, proves also that that same soul is capable of regeneration, that it may be uplifted to nobility and righteousness. Such a conviction must have great influence upon our attitude toward the criminals of our own land and also toward the lower races of other lands.

If regeneration is ever possible for every man, however

debased, then our prisons must not be simply places of punishment or buildings where those of evil intent shall be kept safe that they may not injure others. Above all they must be dwellings where every possible incentive to an upright and honest life is provided, where it is easy to choose the good and difficult to choose the wrong.

Such a conception of the possibility of salvation for all makes slavery of all kinds forever impossible. This includes economic as well as political bondage. Justice demands freedom of action for all, that all alike may be free to choose the right. No final master but God is tolerable.

FIFTH WEEK, FIFTH DAY: *One Body in Christ*

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many.—I Cor. 12: 12-14.

Paul has been speaking in the preceding verses of the various gifts which God has given to men: to one, knowledge; to another, faith; to another, healing; and to another, prophecy. But all, he says, are to be guided by the same Spirit.

Over and over in these verses containing this wonderful figure of "the body" Paul speaks of the Spirit. We may have different gifts. Just as there were Jews and Gentiles in Paul's time, so now there are Italians and Japanese, Turks and Americans. Each may have his own special gift, just as our own nation has seemed to be especially endowed with inventive insight; but all should be governed by the same Spirit.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all the truth," said Jesus on that last

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evening with his disciples (John 16:13). Just as the members of the body, all separate, all differing from one another in gifts, are yet guided and ruled by one brain, by one master-will, so are various peoples to be guided by the Spirit of Christ. It is a wonderful figure, worthy of the man who gave his life to leading so many different nations to Jesus.

It is supremely important that these differences should be seen and respected by all who are working for the highest welfare of the race. Every nation has something to contribute to the common good, as every member of a family circle has his own contribution to make to the family life. The father who tried to make his children all alike would work them the highest degree of injury. The wise father seeks to bring out the individual gift and ability of each member of the household in order that the family as a whole may be happier and stronger. So in the commonwealth of nations we must bring out the individual capacity of each.

The most successful missionaries are those who have gone to backward nations with respect in their hearts for the essential humanity and worth of those whom they seek to help. That is the only way in which one may hope to win the hearts of the non-Christian world to Christ. Unless humanity is worthy of respect it is not worthy of service.

FIFTH WEEK, SIXTH DAY: *Mankind the Habitation of God*

So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom

ye also are builded together for a habitation of God in the spirit.—Eph. 2: 19-22.

In this passage we have another remarkable figure illustrating the unity of mankind in God. Perhaps Paul had in mind some great palace of the Emperor or other high official, with its numerous apartments, its many halls and corridors, its rooms suitable for so many different purposes. Not all the rooms were fitted for the same use. Indeed, perhaps no two in all the immense establishment were shaped and furnished exactly alike; but still all belonged to the great whole, all were designed and used by the owner or by his servants and friends.

In the same way Paul conceives of God as taking pleasure in the many different congregations of Christians among whom he has journeyed, in the church at Ephesus, in the church at Corinth, and in the church at Jerusalem.

In the first verse of this passage he speaks of them all as fellow-citizens. Members of different earthly kingdoms, they were all alike members of the "kingdom of God," that kingdom mentioned over and over again so frequently in the New Testament. And again he speaks of them all as members of the household or the family of God, that closest of all human relationships.

Thus in one figure after another, in the thought of his friends of various nationalities as parts of one building, as members of one family, as citizens of one kingdom, Paul strove to make clear to the Christians at Ephesus the great fact of their unity in the Spirit of Christ.

A recent writer has said: "The two broad principles that are contending today for supremacy in international relations are self-advantage and service. The ultimate expression of the one is militarism; of the other, foreign missions."¹

¹ J. Lovell Murray, "The Call of a World Task," p. 58.

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We know too well what militarism has done for the world. Is it not time to trust the vision and the program of that superb internationalist, Paul, and try to realize in a universal mission of good will the genius of the Christian faith?

FIFTH WEEK, SEVENTH DAY: *Paul's Son, Onesimus*

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who once was unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart. . . . For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.
—Philemon 8-12, 15, 16.

It is difficult for us today to appreciate fully just what it meant to be a servant when Paul wrote to Philemon. Great as were the differences which separated race from race, those existing between the status of master and servant were still more radical. This servant was a slave and had committed one of the greatest of crimes in his master's eyes—he had run away to Rome. There he had met Paul and become a Christian; and now Paul is sending him back to his master Philemon, who was an old friend.

Philemon also was a Christian, probably one of Paul's converts. He was a kind man, ready to give and to do anything in his power for the poor brethren, as we learn from verse 5. But Paul was asking something more from

him than a mere gift for the church. He was asking him to welcome back his old runaway slave as a brother.

The name Onesimus means "profitable." There is a broad hint at theft as well as flight in the case, for Paul speaks of him as hitherto *unprofitable*.

It is so much easier to minister to the saints and to "communicate our faith," perhaps before a fine large audience, than to treat a poor runaway slave as a brother. The blundering woman in the kitchen who spoils the dinner for our guests is so much less romantic and interesting than the returned missionary whom we so gladly entertain. The office boy, who shirks his work and watches the procession when he should have been doing our errand, makes very little appeal to us in comparison with the great speaker, the saint of God whom we heard on Sunday.

We are happy, after reading of Paul's ambition to preach the Gospel in Spain, to know that he had time to love and care for a poor runaway slave. The man whose eyes were open to the great vision was not blind to the needs of the humble servant, close at hand.

COMMENT FOR THE WEEK

The change from Saul, the bigoted Jew, to Paul, the Apostle to the Gentiles, is one of the wonderful facts of church history. As he himself says, "after the straitest sect of our religion, I lived a Pharisee." His religious training was concentrated upon the facts of Jewish history, upon the interpretation of the law and the fine-spun legal arguments of the scribes and Pharisees. He had been absolutely unsympathetic and unyielding toward those who did not hold the same faith as his own. Unrelentingly he had pursued the new sect of Christians and,

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seizing men and women, had delivered them to prison and persecution.

After his conversion, he lived a life which brought him into contact with many races and with all classes of men. He was acquainted with the corrupt and pleasure-loving Greeks of Corinth, with the intellectual, argument-loving Athenians, with the practical, war-like Romans, with the various colonists of Asia Minor, as well as with the strictest of the Jews. He had scholars and soldiers, wealthy masters and runaway slaves for his friends.

If there was ever a man who had opportunity to observe the great differences between races, if there was ever a man trained to regard these differences as of great importance, surely that man was Paul. And yet, in spite of that, we turn to him for the great teaching of the early Church as to the unity of all men in Christ. Not only did he teach the oneness of mankind; but he lived his wonderful life in strict accordance with that belief, and is a remarkable example of what such a faith may enable a man to accomplish.

How unique this attitude was we can appreciate only by studying the work of other early teachers and their demands upon converts from the Gentile world. The Christians at Jerusalem were astonished when they learned that the gift of the Holy Spirit had been given to Cornelius and his kinsman after Peter's teaching. Indeed, they judged Peter to have been guilty of a grave fault, because he had eaten with these Gentile Christians.

After the establishment of the church at Antioch certain Jews came down from Judea, teaching that there could be no salvation for any except by the strict observance of the Jewish law of circumcision, and a delegation was finally sent to the elders at Jerusalem to request a decision upon this important matter. Paul and Barnabas were among those chosen for this delicate mission, and we

cannot doubt that it was largely through the influence and persuasion of Paul that the demands made upon these Gentile Christians were so lenient—merely that they should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, “from which if ye keep yourselves, it shall be well with you” (Acts 15:29).

It was Paul who set men free from the shackles of the law, who in his unerring logic discerned what was essential and what was non-essential, who perceived clearly those things in which it is necessary that Christians should resemble Christ and one another, and in what things we may differ without doing wrong in the sight of God or man—one of the most important of all tasks for his time.

These fundamental decisions between right and wrong were based, as we may infer from the passage quoted on the second day of this week, upon the God-given law in the human heart. This unwritten law has been given to all men. In equal measure God is accessible to all men, and all feel the impulse to worship him, even as did the Athenians whom Paul addressed on Mars Hill. The beauty and meaning of this relationship to God can be expressed only by symbols, for words are inadequate to make clear the reality. But in passionate attempts at expression Paul likens us to the body of the Church, to a building in which Jesus Christ is the chief corner-stone, to a kingdom of which all are citizens under the divine rule of God, and to a family of which we may all be sons and daughters.

It is hardly possible to overestimate the work of Paul. He took the first step in that long line of missionary endeavor which finally resulted in the bringing of the Gospel into England and so down to us. In one sense we might almost say, as did some of the Corinthians, that we are “of Paul.” The home of our ancestors in Europe was to the converts and spiritual descendants of Paul the “far mis-

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sion field." He is for us the important link uniting us in our spiritual ancestry to the church of the apostles at Jerusalem. With gratitude to the great Apostle of the Gentiles, we should be ready in our turn to carry on his ideals for the promotion of the brotherhood of all mankind.

The practical result of the ideal and the ministry of Paul is seen in the inspiration which his words and deeds have given to the larger conceptions of Christian service that have guided the great leaders of the Church. These men and women have seen that nothing less than an international field was open to the Gospel of Christ. As Charles Cuthbert Hall said concerning the Church as seen in the New Testament, it "was to advance into the world as the herald of the Kingdom of God. St. Paul was its providential leader; the most cosmopolitan of church-men."²

² "Universal Elements of the Christian Religion," p. 72.

CHAPTER VI

AT THE INTERPRETER'S HOUSE

We now pass, by what may seem to be an abrupt change, from the study of the original definition of the universal and international elements in the Christian religion to certain interpretations of these factors. With one exception these will be modern expressions of international Christianity. They will cover a wide field and have been chosen in order that it may appear how varied and vast is the interpretation of this truth.

In order that we may come at once to the study we have selected the work of John Henry Barrows and Charles Cuthbert Hall, two scholars and preachers, who were sent to India to interpret Christianity to that country of venerable and mighty religious thought. These two men attempted to sit at the Interpreter's House and explain in patient and persuasive fashion the inner meaning, the abiding essence of the Christian religion. Therefore we begin our survey of modern expressions of international Christianity with the lectures of Dr. Barrows and Dr. Hall in India during the period from 1896 to 1907.

DAILY READINGS

SIXTH WEEK, FIRST DAY: *The World the Subject of Redemption*

"We study Christianity intelligently, only when we see it claiming the whole of humanity, and the whole of man as the field of its redeeming activ-

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ities, planning the redemption of the individual and the uplifting of society."

—Barrows, "Christianity the World Religion,"
p. 96.

In order to catch the point of view contained in this significant statement, think for a moment of some of the conventional words that have been used to describe the nature and mission of the Christian religion.

It was designed to "save souls"; and the soul was something quite distinct from the body, generally thought of as finding its great enemy in the body. Now and then a saint like Francis of Assisi could speak of "brother body"; but even he thought that the flesh was at war with the spirit.

It was meant to include "the saved," a sort of rescued and favored caste, sure of heaven and spurning earth as a sphere of discipline destined to final destruction. This idea was sometimes repudiated; but in general it was the current way in which to think of the elect or the saved.

But Canon Fremantle delivered a course of lectures in 1885 in which he maintained that nothing less than the whole world was the subject of redemption. It was not possible to save souls apart from bodies, for all that we can experience of souls is in close organic connection with bodies. And a group of humanity gathered into a saved class does not at all represent the Christian idea of salvation. The world and the whole man must be saved, or at least it is necessary to include these in the total object of the Christian redemption.

And so began what Dr. Barrows calls the intelligent study of Christianity. The whole system has taken on meaning and beauty as a result. It is worth our best thought and it has the right to claim our complete devotion. Nothing less will ever win the personal loyalty of the modern man. As Charles Cuthbert Hall says: "The Christian students of the world have placed themselves

upon a basis that discards racial and sectarian distinctions and have undertaken to propagate the undifferentiated essence of the Christian religion."¹ The religion of Christ is for the whole of life.

SIXTH WEEK, SECOND DAY: *Christian Intellectual Hospitality*

"I believe that Christianity can be shown to include what is best in the ethnic faiths, to have elements which make it supreme, an authoritative-ness which makes it distinctive, and that, when developed in accordance with its divine ideas and modified to meet the mental and other necessities of different nations, it will yet dominate with its beneficent rule the entire race."

—Barrows, "Christianity the World Religion,"
p. 32.

It would have seemed a dangerous and impertinent act to the men of a former generation to make any comparisons between Christianity and other religions. To hint that there was anything good in the other faiths, to venture to compare peerless Christianity with anything else, was unjustifiable.

Then came the comparative method in the processes of science. Religion could not claim to be the great exception without distinct loss. Who would be brave enough to submit even it to the test of comparison? The pioneers in the study of comparative religion undertook the task. And the result has been to the complete advantage of Christianity.

This advantage has been two-fold: Christianity has become more humble and sincere. Her teachers and defenders have lost some of the old-time arrogance, for they have found that they still have something to learn. The

¹ "Universal Elements of the Christian Religion," p. 16.

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sacred books and the venerable doctrines of Christianity share in the literature and the life of ancient races. It loses some of its unique treasures. It is less likely to boast.

But the distinct character and mission of Christianity stand out all the more clearly when it is compared with the other religions of the world. It is seen to be fit for the universal mission claimed for it, not because the claim has been loudly shouted forth, but because it has been justified by the evidence.

Dr. Hall summed it up in these words: "The Christianization of the world suggests, then, the conservation of all that is true in the non-Christian faiths, and its purgation, reconstruction and consummation in the fullness that is in Christ Jesus."²

SIXTH WEEK, THIRD DAY: *Human Unity, Deep and Reasonable*

"It has been said that 'the idea of the unity of man has, within the last century, become not merely a dogma, but an almost instinctive pre-supposition of all civilized men.' This unity is not superficial and apparent, it is profound and esoteric; it exists not in the speech or custom, but in the spirit, of humanity, beneath and within all political, social, cultural, religious, racial distinctions. To affirm it is not to deny the reality or the reasonableness of such distinctions. To believe it is not to give one's self over to a mad democracy that would obliterate natural boundaries."

—Hall, "Christian Belief Interpreted by Christian Experience," p. 8.

The meaning of the unity of mankind will be determined in our thinking by the depth to which it reaches. If we think of the mere externals of life, the idea will have little significance or power. Apparent signs of a com-

² "Universal Elements of the Christian Religion," p. 51.

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mon nature and aim among all men may easily deceive us. But when we rest the idea *in the spirit of humanity*, as Dr. Hall does, we gain a sense of security and joy in the truth that sustains us during any experience that for the time being obscures the truth. We are alike in the great hopes and yearnings of our spirits. We face the deepest experiences of life in the same way. Mothers sing to their babies and strong men face the tests of life in the same spirit. Here lies the unity of the race.

Another point which must be kept clear in our thought of the unity of humanity is the reality and persistence of those fundamental differences, without which there could be no deep and permanent unity. Essential unity does not obliterate racial or national differences and barriers. They remain and serve a good purpose. The members of a family are all one in the unity of the home circle; but each preserves his individuality and makes his greatest contribution to the whole family life because he does preserve his individual characteristics. This will always be true in the unity of nations.

This has been put clearly in a recent book:

"The international mind not only emancipates the national mind, it glorifies and enriches it. It raises patriotism above all noise and buncombe and brag and gives it a lofty moral quality. . . . The new Christian internationalism will embrace the redeemed nationalism of many peoples."³

SIXTH WEEK, FOURTH DAY: "*And One Far-Off, Divine Event*"

"The family of man is one family; the nature of man is one nature; the identity of the human spirit persists always, everywhere, beneath all dis-

³ J. Lovell Murray, "The Call of a World Task," p. 35.

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tinctions. So, as from the high towers of thought men have viewed the long track of history, they have come to realise that the condition of the human race is not fixed; it advances, moving, as it were, toward a goal. In this evolutionary progress of the race, as in the struggle of personal existence, nations, like individuals, take part, contributing to, or fighting against the onward movement."

—Hall, "Christian Belief Interpreted by Christian Experience," p. 9.

As we think through the meaning of history, we arrive sooner or later at a fundamental philosophy of its movement and meaning. It is not drifting by chance to an undetermined goal. There is direction and wisdom and guidance in it. The whole vast process is so great that it bewilders us; but we discern, with constantly greater clearness, a meaning to the confusion and a clue to the mystery. The race is moving to that "far-off, divine event" which the prophets and poets have seen and sung.

But it never will be reached unless nations work together to bring it to realization. Of course it is difficult to define national responsibility for international well-being. An individual is impertinent when he attempts to assign responsibilities and fix tasks in affairs so vast.

There are principles to guide national action that are clear enough, however. They are not different from those which ought to determine individual conduct. Donald Hankey put the principle in these words:

"We have got to follow what we think right quite recklessly, and leave the issue to God; and in judging between right and wrong we are given only two rules for our guidance. Everything which shows love for God and love for man is right, and everything which shows personal ambition and anxiety is wrong."⁴

⁴ "A Student in Arms," series 2, p. 170.

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There could be no fairer and better standard than this for nations. That which shows selfish ambition is wrong and that which displays love is right. If this principle might be worked out in the service that nations render to the commonwealth of mankind, we should soon come to a better order of life for all the world.

SIXTH WEEK, FIFTH DAY: *Union in Heart and Idea*

“The existence of an absolute religion becomes conceivable for those who believe, as I most profoundly believe, the essential unity of the human race, and the possibility of a true union of hearts and a mutual comprehension of feelings and ideas, between those who by racial ancestry, by language, by colour, by social institutions, by religious traditions, and by all other outward signs of difference are separated as widely as the East from the West.”

—Hall, “Christian Belief Interpreted by Christian Experience,” p. 222.

When all men have the same general thought about life and love the same great objects, they will be united in bonds which cannot be severed by differences in language and custom.

This does not involve complete uniformity in thinking. That would separate rather than unite the race. It does imply, however, the same general mental attitude toward the meaning of this world. Men in India and America find that they agree in their interpretation of the facts of the universe; they are united in their conception of what it means to live and how a reasonable man should respond to his fellowmen in the relations that neighbors must sustain to one another. When they reach this mutual understanding, the other differences that have sundered them as countrymen begin to disappear.

Still more is this process of unity promoted when men

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of different races and languages begin to set their affections on the same high objects. Bring a group of earnest men together and let them flame with devotion for the same purpose, and all minor differences are lost. It is simply impossible to keep racial distinctions in the foreground of thought when all the landscape is occupied by some noble purpose for the common good.

After coming home from India, Dr. Barrows felt confirmed in the judgment with which he undertook his mission of interpretation, namely, "I have come to feel that the empire of good will is the most comprehensive now existing on the earth."

When one feels vividly his citizenship in such an empire, he loses any prejudice or contempt that might arise from his loyalty to a smaller relationship. In thought and love he is released into the great empire of good will.

SIXTH WEEK, SIXTH DAY: *Understanding One Another*

"The 'brotherhood of the race' is, to me, not a cant phrase, but a psychological formula, representing the fact that conditions all human life, justifies those sentiments of universal love that rise in hearts emancipated from prejudice, interprets those fine and manly affinities that make it possible for men trained on opposite sides of the globe, aliens in their respective types of culture and in their forms of belief, nevertheless to look into each other's eyes and know that in the deepest recesses of experience and feeling they understand one another and are one."

—Hall, "Christian Belief Interpreted by Christian Experience," p. 223.

It is undoubtedly true that many of the bitterest experiences of life arise from the fact that we do not understand one another. It is not true that if we knew all we would be able to forgive all in the case of fault on the part

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of another person; but mutual understanding would remove a vast part of the sorrow of life. How shall we understand one another?

Dr. Hall says that the way to understand one another is to enter so deeply into our common fundamental experiences that we see whether or not they are essentially alike. If they are, then we may understand one another better than on any other ground.

Take the simple matter of love for children. Here is a young American mother in a home of wealth and culture, holding her baby in her arms. And here is such a timid African mother as Dan Crawford writes about, hugging her child to her heart. These two are far apart in all the external conditions that education and riches bring; but the common love with which they guard the sacred gift of a little child is just the same. The superficial barriers separate them; the essential experiences of life unite them.

Here is a strong American business man carrying through a business plan which will bring him riches. Here is a humble toiler in India carrying heavy loads for a few cents a day. Their economic situation is utterly different; but the ambitions and hopes in the hearts of the two men are identical. This is what makes us all one on earth as the children of the Father in heaven.

SIXTH WEEK, SEVENTH DAY: *The Commonwealth of Conscience*

“Many times, in the experience of those whose senses are trained by use to discern good and evil, the still, small Voice sounds in the soul’s ear in terms of mystery. Intimations of duty assert themselves, so subtle that we cannot put them into words, while of their divine authority we have no doubt; warnings against courses of conduct that to our prejudiced minds seem expedient, yet upon

which the unformulated verdict of conscience sets its prohibition. There is but one adequate explanation of these phenomena. They are the Witness of God in the Soul."

—Hall, "Christian Belief Interpreted by Christian Experience," p. 88.

What is the meaning of this fact, that all men have an instinctive sense of right and wrong and that they tend to do the right when they see it clearly? This moral law within one, before which Kant stood with wonder and amazement, is universal and one is solemnized by the thought of it. Here is the basis on which all souls are united in a commonwealth of conscience. And this is a real unity which is more lasting and powerful than any that can be established by compacts or confirmed by treaties.

Indeed, have we not learned that there is no value in treaties unless there is the backing of moral obligation to preserve them? They become "scraps of paper" in every case where consciousness of moral responsibility is lacking. Loyalty to conscience is the way in which we may prove our loyalty to God.

The realm of conscience is international. There is no place where its sanctions are not valid. "The ten commandments will not budge." Goodness is still goodness on the other side of the world. Conventionalities change; but the undying facts of goodness, truth, duty, and love are the same in the tall grass of Africa and on Fifth Avenue. Broadway and Bengal are far apart; but the response of the human soul to the challenge of the right is the same in both.

International ethics, therefore, is a part of the program of civilization. It is dangerous to work for international politics and leave out international ethics and religion. They must go together. One cannot be permanent with-

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out the other. What a glorious privilege it is to be a member of the "commonwealth of the still, small Voice"!

COMMENT FOR THE WEEK

Humanity must have interpreters. It is a pity that this should be so; but there is no doubt of the fact. Men and women do not understand each other. There are deep differences between races and states and neighborhoods. Even in the closest of personal relationships there are constant forces at work to separate us from one another.

It is impossible to live with satisfaction in this condition of strain. There is something deep within us all that demands unity and cooperation. It is an idle boast when any one says, "I care nothing about what others think of me." As a rule those who make such statements are simply trying to cover up the fact that they consider very much what others think of them. We have no right to disregard the judgment of others concerning us.

Therefore we must try constantly to understand and appreciate each other. There is no way in which to reach this sort of mutual understanding so quickly and clearly as by means of some fellow or comrade who can act as interpreter for us. The translation of one person, race, or civilization to another must be made by personal mediation. Nothing else will suffice for the grave responsibilities involved.

Interpreters must have sympathy for both parties. The power to enter into the very thought and feeling of another person is a great gift. It involves something almost equal to living the life of someone else. There are native gifts of sympathy which seem to be inborn; but also there are cultivated powers of insight and appreciation. We must use the powers that we possess in order that they may increase, for these are faculties which grow strong by

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exercise. Blessed is one who can see the problem of another clearly and fairly.

Every cause is held with partisan loyalty. It cannot be otherwise. The more we dwell upon our side of a controversy the stronger becomes our conviction of its justice. And the defender of the other cause is meantime strengthening his convictions in the same way. Therefore we are moving farther apart all the time. The only hope of reconciliation, except for unconditional surrender by one of us, is the advent of an interpreter and mediator whom we can both understand and trust. The basis of our understanding of him is, naturally, his understanding of us.

No cause has a monopoly of truth. It is not possible to discover the inerrant statement or the cause that is free from fault. Let us dare to face this fact. There is evil mixed with good in all that we meet in life. Even the highest expression of Christianity that we know is inadequate to express the ideal of Christ. Even the most debased of the heathen religions has the core of truth in it. If we could fully understand Jesus and completely make good with our knowledge we might have a cause unmixed with error; but neither of these conditions is ever realized by us.

Therefore we must be critical of our own cause and tolerant of the one with which it is in collision. The man who boasts that he is completely right and his neighbor is wholly wrong needs an interpreter. The stick of timber in his own eye makes him a poor helper to get the cinder out of the eye of his neighbor. We have something to learn, even from our antagonists.

But one cause is better than another. The prime quality in an interpreter is discrimination. He must be able to see differences clearly and to estimate their relative importance. While no cause is wholly free from error, some are far more free from fault than others. Sometime the

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wholly true cause must be achieved. Meantime we grope for it.

As defenders and champions of our cause, we must hold fast to the truth of which we are assured and rejoice in it, and try to correct the error of which we are informed. It is the task of a true leader constantly to make his cause better. It grows under his hands, becoming more compact with truth and compelling with justice. The aim of the true leader is not to make his cause victorious, so much as to make it intrinsically true and thus worthy of victory. In the end it is the right cause that wins and it is far better to be right with triumph delayed than to be wrong and attain a temporary success.

The true interpreter aims to establish the truest cause. Realizing that one cause has more truth in it than the other, the interpreter will recognize that which is good in both claims and then he will seek to set forth the greater good as warranting the better cause. Dr. Barrows told his hearers in India :

“I come as a representative of Jesus Christ, the greatest cosmopolitan, the greatest humanitarian of all history, who, in His disclosure of God as the universal Father, revealed the universal principle of human unity.”⁵

But neither he nor Dr. Hall claimed that the full expression of Jesus Christ’s teaching or spirit was to be found in any form of Christianity that had yet been wrought out.

On the contrary, with the utmost sincerity and skill, Dr. Hall constantly urged that his Indian hearers should give expression to the religion of Christ according to the genius of the Eastern soul. He hoped that from such a new manifestation of Christ in the modern world there would flower in the Orient the full bloom of the Oriental Christ. His appeal was noble:

⁵ “Christianity the World-Religion,” p. 34.

"Shall the Oriental Consciousness place its sublime qualities at the service of Jesus Christ, and become unto the twentieth century what she was to the first, a prophet of the Highest? The Oriental Consciousness has the gifts that the world needs to offset its strenuous externalism and guide it back to the secret place of the Most High. The Contemplative Life, the Presence of the Unseen, the Aspiration for Ultimate Being, Reverence for the Sanctions of the Past are the Four Gospels with which a Christian East may reevangelize the West; giving back to it the spirit of the first days; cooperating with it to lead the world out of its confusion, grossness, and sin, into the peace and purity of Jesus Christ."⁶

The interpreter is patient. While he uses discrimination and appeal, the interpreter knows the mind and heart of man and is patient while he waits for results. Nations do not change in a day. Continents are lifted slowly, although a sand bank may be carried away quickly with a flood. Therefore the interpreter takes time into partnership and waits. "He that believeth shall not be in haste" (Isa. 28: 16).

This is a severe test for the interpreter and his friends. It will involve all the powers of endurance and mutual generosity which the parties to the reconciliation possess. We shall probably not see the results in our day. "God buries his workmen but carries on his work." But our faith rests in the final triumph of the truth. Suppose we do not share its triumph. Did we work for its victory? If we did, with all our powers, that is enough.

⁶ "Christ and the Eastern Soul," p. 207.

CHAPTER VII

YEARNINGS OF THE SAINTS

The period from the twelfth to the fifteenth century is peculiarly the age of ecclesiastical saints. The study of the conditions under which they arose and their contribution to their generation, which in turn transformed the very Church which had been the source of their spiritual life, is fascinating and full of reward.

We shall contrast this week the self-centered, self-absorbed life of the Roman Catholic Church of the thirteenth and fourteenth centuries with the altruism of St. Francis of Assisi and St. Catherine of Siena.

Within the formalism of the Church's ritual St. Francis rediscovered the living, glowing faith which should make life for the individual a thing of radiance and beauty and reach even to the Moslem world.

Within the narrow boundaries of a little medieval city in divided, warring Italy, split by hatred and jealousy into rival families and petty hostile bands, St. Catherine yearned for the spiritualizing of a church which should unite all, and, although a child of the common people, wrote her letters to Popes, to the Queen of Italy, to Englishmen and Italians, to nobles and peasant friends alike.

DAILY READINGS

SEVENTH WEEK, FIRST DAY: *"Our Lords, the Poor"*

"Now in those times there were three famous robbers who did much evil in the country. They came to the Hermitage one day to beg Brother Angelo to give them something to eat; but he re-

plied to them with severe reproaches: 'What! robbers, evil-doers, assassins, have you not only no shame for stealing the goods of others, but you would farther devour the alms of the servants of God, you who are not worthy to live, and who have respect neither for men nor for God, your Creator. Depart, and let me never see you here again!'

"They went away full of rage. But behold, the Saint returned, bringing a wallet of bread and a bottle of wine which had been given him, and the guardian told him how he had sent away the robbers; then St. Francis reproved him severely for showing himself so cruel. . . . 'I command thee by thy obedience,' said he, 'to take at once this loaf and this wine and go seek the robbers by hill and dell until you have found them, to offer them this as from me, and to kneel there before them and humbly ask their pardon, and pray them in my name no longer to do wrong but to fear God; and if they do it, I promise to provide for all their wants, to see that they always have enough to eat and drink. After that you may humbly return hither.' "

—"Fioretti," 26.

The writer concludes the story with the fact that after the robbers had thus been shown what love and kindness meant, they returned to Francis, and, after he had prayed for them and they had been assured of God's pardon, they "changed their lives and entered the Order, in which they lived and died most holily."

The poor criminals were perhaps the most difficult of all the classes with which St. Francis had to deal. No small factor in the forces that drove them into crime was their poverty. Francis understood the power of love and generosity to overcome the evil passions of men. His first act upon devoting himself to the service of God was to give away all that he possessed, and poverty was one of the fundamental principles of the Order which he founded.

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When he was in Rome he exchanged his fine clothing for the rags of a beggar and stood all day in the Piazza of St. Peter, fasting, and begging for his food, in order that he might understand by sharing the experiences of those who possessed nothing. He spoke often of "our lords, the poor," and his practical sympathy for them was constant. He was the son of a rich merchant by birth; he was the brother of God's poor by choice.

SEVENTH WEEK, SECOND DAY: *"The Patients of God"*

"It happened one time that the Brothers were serving the lepers and the sick in a hospital, near to the place where St. Francis was. Among them was a leper who was so impatient, so cross-grained, so unendurable, that everyone believed him to be possessed by the devil, and rightly enough, for he heaped insults and blows upon those who waited upon him, and what was worse, he continually insulted and blasphemed the blessed Christ and his most holy Mother the Virgin Mary, so that there was no longer anyone who could or would wait upon him. . . . Then St. Francis perceived that this leper was possessed by the spirit of evil, and he betook himself to his knees in order to pray for him. Then returning he said to him: 'My son, since you are not satisfied with the others, I will wait upon you.'"

—"Conformities," 174b, 2.

Lepers were numerous in Italy and for several years the brothers of St. Francis devoted themselves to their care, going from lazaretto to lazaretto during the daytime, and resting at night only after they had rendered to these "patients of God" the necessary but most repugnant services.

In the willingness and joyfulness with which St. Francis sought out the souls of men, even in their hideous and repellent disguise, we find a wonderful example of that

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luminous Christian faith, which is restrained by no class barriers, whether they be set up by poverty, disease, or crime. The spirit of Christ manifest in the lives of men, is the one force which can destroy these terrible barriers which separate mankind and open the way for the regenerative service of love, which shall transform society into the ideal of the kingdom of God.

What a noble illustration of this principle we have before us today in the work of the Red Cross! Here is an organization which recognizes no barriers that would keep it from the service of human need. It asks no more questions than St. Francis did of the lepers. The fact that they were afflicted was all that was necessary to claim the service of the brothers. The example of the Red Cross may be the most potent factor finally in determining the spirit of the world peace that will follow a world war.

SEVENTH WEEK, THIRD DAY: *The Christian's Mission*

"Let us consider that God in his goodness has not called us merely for our own salvation, but also for that of many men, that we may go through all the world exhorting men, more by our example than by our words, to repent of their sins and bear the commandments in mind. Be not fearful on the ground that we appear little and ignorant, but simply and without disquietude preach repentance. Have faith in God, who has overcome the world, that his Spirit will speak in you and by you, exhorting men to be converted and keep his commandments."

—"The Three Companions," 36.

Our quotation is taken from the directions given by St. Francis to his followers when they separated to undertake their first tour of preaching throughout the districts of Italy. No one would have wondered or criticized in that age if these men, in search of a holy life, had isolated

themselves from mankind in their little dwelling at Portiuncula, content to seek their own salvation alone. But instead St. Francis sent them out to preach, without money or material resources of any sort. They carried with them no invitations to occupy the pulpits of the churches, and no letters of introduction. Their master and their order were unknown. Many people thought they must be insane or knaves, and refused to give them shelter for fear of being robbed. In many places, after having suffered all sorts of abuse, their own shelter for the night was the portico of the church.

Thus St. Francis interpreted his life in the terms of a mission to those whom God loves and whom Christ seeks to save. He was not content to save his own soul. He yearned for the salvation of others and worked ceaselessly to win all men to Christ.

"The gates of Paradise stand shut to him who comes alone." There is no finer test of salvation than this desire to bring others to the source of joy and peace that we have ourselves found. It is the sense of brotherhood calling us to give and to share that which we have found in the way of blessing. No true heart can fail to answer the call of the need of human souls beyond the range of our small world of daily duty and toil.

SEVENTH WEEK, FOURTH DAY: *The Universal Mission*

"'Do you think,' replied Francis warmly, and as if moved by prophetic inspiration, 'that God raised up the Brothers for the sake of this country alone? Verily I say unto you, God has raised them up for the awakening and the salvation of all men, and they shall win souls not only in the countries of those who believe, but also in the very midst of the infidels.'"

—Quoted by Sabatier, "St. Francis of Assisi," p. 209.

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We have seen how St. Francis labored for the poor and the sick of his own country, how he sent out his followers and went himself throughout Italy and even into France, preaching the joyous news of Christ. In this quotation we find his desire reaching out even to the Moslem world. The Church of the thirteenth century had grasped the idea of sending an army—an army wearing the cross—into the Holy Land to wrest from the Saracens by force of arms the possession of the Holy Sepulcher and the Sacred City. But to seek peaceably and in love to win the hearts of the Moslems to Jesus Christ—this was an ideal almost beyond their comprehension.

And yet it was this very thing that Francis with his little band of followers dared to undertake. Together they made the long and perilous journey, this “pilgrimage of love.” Already he had once attempted such an expedition and been driven back by a storm at sea. But his courage and zeal were undiminished. Francis stubbornly believed that God raises up his saints, not alone for the salvation of their own immediate friends and country, but for the awakening and salvation of all men.

One of the movements which has captured the imagination of the Christian student world is the work for Christian missions in Moslem lands under the leadership of men like Dr. Zwemer. After all these centuries it is like the renewal of the apostolic passion of Paul and the medieval yearning of St. Francis. This time it is not a military enterprise to capture the tomb of Jesus; it is a peaceful and loving mission to carry the spirit and power of Christ to a race full of intrinsically noble qualities.

SEVENTH WEEK, FIFTH DAY: *“Members of the Body of the Holy Church”*

“For it is a great cruelty that we who are Chris-

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tians and members bound in the Body of the Holy Church, should persecute one another. We are not to do so; but to rise with perfect zeal, and to uplift ourselves above every evil thought."

—From a letter written by St. Catherine "To Messer John (Sir John Hawkwood), The Soldier of Fortune and Head of the Company that came in time of Famine."

The figure used here by St. Catherine is the same as that of St. Paul, where he speaks of Jews and Gentiles as members of one body. Can a physical body decide that it has no use for a part of itself? Would a man wish to rid himself of an arm or an eye? And can we imagine one part of the body wishing to abuse or contend with another part? It is equally unnatural, assert St. Paul and St. Catherine, that members of the Church should ever desire to persecute one another.

As the eye is at the service of the feet and the feet at the service of the eye, or the hand serves the mouth and the mouth contributes to the strength of the arm, so should one member of the Holy Church serve another, not from charity or from a sense of duty, but because of the unity of all.

And in this service each should "uplift himself above every evil thought." "*Uplift*"—the exaltation of beauty and truth is the dominating note of all St. Catherine's utterances.

A study of her letters would make plain how devotedly she sought for the Church of Italy this ideal of unity and exaltation of purpose combined with perfect zeal. This was her ideal at a time when Italy was rent by strife, when the Pope was living in Avignon as a luxurious exile, separated from the mother-city of Rome, when Christian families fought with one another in the very city which was her home.

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SEVENTH WEEK, SIXTH DAY: *The Church the Peace-Maker of the World*

“With desire have I desired to see in you the fulness of divine grace, in such wise that you may be the means, through divine grace, of pacifying all the universal world.”

—From a letter to Pope Gregory.

“Blessed are the peace-makers, for they shall be called the children of God.” The necessary result of the unity of the Church, the blessed consequence of the fulness of divine grace, is universal peace.

It was a wonderful hope for a person to hold in such an age of warfare. The finest ambition for a godly Christian in those days was to join in a crusade against the infidel. The land of Italy was filled with mercenary troops, who, St. Catherine said, were “the very cause and nourishment of war.”

In hope of relieving Italy from the continual plague of battle and the horrors of bloodshed, she even urged that these troops be engaged if possible to assist in an expedition against the Turk for the recovery of the holy places. “For,” she said, “there are few people so wicked that they are not willing to serve God by indulging their taste: all men would gladly expiate their sins by doing what they enjoy.”

While she did not discourage but rather encouraged a crusade, St. Catherine perceived clearly the motives which lay behind this so-called holy warfare. It might be a necessary, though imperfect means to a great end. Her great wish, for which she longed “with desire,” was such fulness of grace for the head of the Church that in the end there might be universal peace, and for this she labored and prayed through many weary years.

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SEVENTH WEEK, SEVENTH DAY: *Diversity in Unity, the Plan of God*

"Such a man [the true servant of God] rejoices in every type that he sees, saying: Thanks be to Thee, Eternal Father, that Thou hast many mansions in Thy house. . . . He rejoices more in the differences among men than he would in seeing them all walk in the same way; for so he sees more manifest the greatness of the goodness of God. He gets from everything the fragrance of roses." —From a letter to Father William Flete.

Father William Flete was an Englishman, who in his youth had become fascinated with the sunny land of Italy, and had decided to spend his life as a hermit. In his cell at Lecceto he obtained great fame for his sanctity; but in spite of his long hours at prayer he appears to have been of an austere, carping, and intolerant disposition. In this letter St. Catherine endeavors to lift him with her to a more generous and joyous attitude of mind.

In spite of her own brilliant intellect, her ardent devotion, her hours of spiritual insight and vision, Catherine never felt herself removed above or beyond the common fellowships of mankind. Everyone was her friend, from the poor people in the little street where she lived to the Pope himself, whom she affectionately called "Babbo." She was the beloved daughter of all Siena and, indeed, of all Italy, the "*Beata Popula*." So the flame of international love and yearning flamed in the heart of this impassioned woman saint long ago.

Differences in wealth and station seem to be slight obstacles in the intercourse of great souls. How foolish the man who desires that every man should think after one pattern, that all should be dressed alike, or live in exactly the same manner. God himself, St. Catherine says, rejoices in the different tastes and ways of men.

COMMENT FOR THE WEEK

At first thought it seems improbable that two medieval saints could have anything to contribute to our modern ideal of international obligation. The popular conception of a saint in the Middle Ages is that of an emaciated ascetic, abnormal in his capacities for ecstasies and visions, withdrawn from all the natural interests of humanity, spending his time in solitude in an effort to save his soul by continual prayer and meditation.

While there is a real basis for this idea, it is certain that a Christian who is honestly and sincerely united with God, never can tolerate such a method of saving one's soul. The fundamental Christian position was expressed by Jesus himself in one of the most clarifying sentences that ever fell from his lips: "And for their sakes I sanctify myself" (John 17: 19).

The word "sanctify" poorly represents the original term which Jesus used to express the perfection of his whole life, the consecration of his entire being to the will of God. He lived, not with any narrow purpose of saving his own soul, but for the sake of others. And thus Jesus himself set the example of the way in which we are to live.

The process is completed in closest relations with our fellows and for their sakes. Isolation defeats the very purpose of salvation; unification makes it possible.

The love of man for the Divine Father is not like any human passion, leading to the exclusion of other right interests. Love for God leads to love for all men; and with increasing devotion to God comes inevitably increasing desire for the good of all those whom he loves.

It was not an accident that Jesus summed up the great law as he did:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the

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great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Matt. 22: 37-39).

One can no more separate these two great laws than one can separate the concave from the convex side of a crescent moon. The two go hand in hand forever to bless our human life.

In working for the good of humanity one may be guided by any one of many legitimate motives. But the only source of permanent inspiration for such a task, the joyous force in all useful living, is the love of God. It wells up in all the desert places of our work to bless them with refreshing beauty. We shall see it in the work of Dan Crawford and William Booth; it will appear in the service rendered to human welfare in the thought of Josiah Royce and William DeWitt Hyde.

This is the energy that bears men up under the stress of such experiences as the early Franciscans went through. The reports say:

"There were those who threw mud upon them, others who put dice into their hands and invited them to play, and others clutching them by the cowl made them drag them along thus. But seeing that the friars were always full of joy in the midst of their tribulations, that they neither received nor carried money, and that by their love for one another they made themselves known as true disciples of the Lord, many of them felt themselves reproved in their hearts and came asking pardon for the offences which they had committed. They, pardoning them with all their heart, said, 'The Lord forgive you,' and gave them pious counsels for the salvation of their souls."

"And when they found a church or a cross, they bowed with adoration, saying with devotion, 'We adore Thee, O Christ, and we bless Thee here and in all churches in the whole world, for by Thy holy Cross Thou hast ransomed the world.' In fact they believed that they had found a holy place wherever they found a church or a cross."

Now this tendency to find holy places everywhere, and to be sure that God means that the whole world should be holy is the result of the deepest Christian love. Not only our fellowmen but the entire universe become transfigured when we thus catch the vision of the love of God. Such a Christian lives in the mood of constant thanksgiving for the universe of which he is a part, all shot through as it is with love and goodness. To anyone who thinks of the world in this way it does not seem strange that St. Francis should have preached to the birds, nor that he forgot his weariness, disappointment, and pain in the "Canticle of the Sun." He loved to call himself and his friends "God's Jugglers," because they were like those happy singers who went about in the churches and market-places entertaining people with their songs and stories; for then the *jongleur* had not degenerated into the buffoon. Like the troubadours, these followers of Francis would make the world glad and even merry by the good news of the Gospel. The charm and strength in the story of their lives is found in the deep joy that pervades it all. In poverty and suffering, enduring all kinds of hardship, working continually with the lepers, the poor, and the sinful, they were happy like children, transported by love for all whom they met and by simple wonder for the beauty of the world.

The relation of our love for God to the interest which we take in others we may not be able to explain. The nature and source of that power which leads us to deeds of love done for others with natural simplicity can be understood only when we know the very heart of God. We cannot tell why union with the Ineffable, such as Catherine experienced, led her to acts of love and mercy for all the weak and sinning in Siena—but it did. True mysticism, the union of the soul with God, alone makes possible a second mystery—the union of all mankind in love. We shall find this true everywhere. The great ex-

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amples of those who have loved and served their comrades in daily life have been those who have loved God with all their being.

Emphasis has been placed in modern thinking upon the relations that men bear to one another. The "social gospel" has been brought into the forefront of our thinking. The mystics have been asked to step aside. But in these two saints we see that there is no separation between the two. Man's relationship to God, his nearness to the Father, is the only true and permanent spring of compassionate action. Other motives may sustain such philanthropy for a time, but in no other is there such freedom, such spontaneity, such fulness of joy.

Because we are created in the image of God, because we are one with him, we may be one with all the world, even as members of one body, or as many flowers in one garden.

This is the warrant for the way Jesus treated the necessity of union with himself and the Father. He did not give the disciples many rules for philanthropic work; instead, he prayed:

"Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17:20-23).

CHAPTER VIII

WAR FOR WORLD-WIDE SALVATION

The lessons for this week are taken from the life-story of William Booth, organizer and first leader of that great "War" which has been waged now for the last fifty-three years against the forces of evil throughout the world. He is affectionately known as "The General"; the workers and fighters are called "soldiers"; and the entire body is named "The Salvation Army." All these terms have taken on added significance since the opening of the World War between the Central Powers and the Allies; and therefore it is especially interesting to note the purposes and the achievements of that mighty agency for international moral reform and religious service, the Salvation Army.

It is an army of reformers and rescue workers. It has taken the poor and weak, the sick, the impure, the criminal for its field, and it is waging war against the forces that create these conditions as well as working for the rescue of those who are afflicted. As one walking along the path of a New England hillside in the glory of the moonlight sees in the dust the glitter of innumerable mica scales from the granite rock, until the path seems strewn with points of light, so the Salvationist has discovered in the grime and dirt of downtrodden humanity the gleam of the divine value in countless human souls, revealed in the heavenly light of Christ.

DAILY READINGS

EIGHTH WEEK, FIRST DAY: *"The War" in East London*

"When I saw those masses of poor people, so

many of them evidently without God or hope in the world, and found that they so readily and eagerly listened to me, following from Open-Air Meeting to tent, and accepting, in many instances, my invitation to kneel at the Saviour's feet there and then, my whole heart went out to them. I walked back to our West-End home and said to my wife: 'O, Kate, I have found my destiny! These are the people for whose Salvation I have been longing all these years. As I passed by the doors of the flaming gin-palaces to-night I seemed to hear a voice sounding in my ears, "Where can you go and find such heathen as these, and where is there so great a need for your labors?" And there and then in my soul I offered myself and you and the children up to this great work. Those people shall be our people, and they shall have our God for their God.'"

—General William Booth, quoted in "The Authoritative Life," p. 56.

One does not need to travel through star-lit spaces to the planet Mars in search of a new world. We do not need to cross wide oceans in search of new countries for our spirits' adventures. There is undiscovered territory near at hand; and by crossing our own city we may become true internationalists. William Booth began his life-work as a reformer by moving from the west to the east of London, where he found his task in a new "world" called "Darkest England."

In this mission center of Whitechapel Road the influence of the saloon was predominant over all others. Thousands of mothers, as well as fathers, visited these places, taking their little children with them. Even the children were expert gamblers. Murder and crime of every sort were of common occurrence, with all their accompanying daily tragedies. Amidst the fighting men and women and the vendors of vile songs and astounding

medicines, Mr. and Mrs. Booth began their fight against sin of every kind, a war which was to spread from country to country until it covered the world.

EIGHTH WEEK, SECOND DAY: *Every Christian a Soldier*

"Thus my conversion made me, in a moment, a preacher of the Gospel. The idea never dawned on me that any line was to be drawn between one who had nothing to do but preach and a saved apprentice lad who only wanted 'to spread through all the earth abroad,' as we used to sing, the fame of our Saviour. I have lived, thank God, to witness the separation between layman and cleric become more and more obscured, and to see Jesus Christ's idea of changing in a moment ignorant fishermen into fishers of men nearer and nearer realization."

—William Booth, quoted in "The Authoritative Life," p. 17.

A world task, such as General Booth had set for himself, has need of all possible workers. Christianity acting through the churches had up to that time been using only a small part of those who were numbered among its members. It had laid undue emphasis upon the words of Paul, in which he maintains that women should not be heard in religious gatherings and that the leadership of the churches should be given entirely into the hands of men.

To General Booth's mind, all who were saved from a life of sin—men, women, and children, learned men and ignorant savages, men of the upper classes and criminals from the slums—alike owed the world their lives for the salvation of all who might be within their reach.

William Booth did not hesitate to set to work people of the so-called lower races whose lives had been transformed by Christianity. Thus the Bhils of India, a people

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armed with bows and arrows and living entirely by the chase when the Salvationists first went among them, had later a number of officers from their own ranks, who had learned to read their own language and ably to lead their own countrymen. Indeed in this army no distinctions of race, country, age, or color exist, as far as the appointment of officers is concerned.

As General Booth's First Commissioner, G. S. Railton, says: "That union of races and languages to the glory of Christ, and for the highest well-being of the whole world; that valuing of the humblest true Soldier of the Cross above all the great ones of this world accounts for the creation, maintenance, and spread of the Army wherever they are seen."

EIGHTH WEEK, THIRD DAY: "*The War*" against Ignorance

"The enlarging influence of a close contact with Christ has hardly yet been fully realized even by ourselves. The peasant, whose whole circle of thought was so limited and stereotyped that his life only rose by few degrees above that of the animals he drove before him, is taught by the Army to pray and sing to the Maker and Saviour of the world:

'Give me a heart like Thine;
By Thy wonderful power,
By Thy grace every hour,
Give me a heart like Thine.'

In a few years' time you will find that man capable of directing the War over a wide stretch of country—dealing not merely with as many meetings in a week as some men would be content to hold in a year, and with the diversified needs of thousands of souls; but taking his share in any business transactions, or councils with civic authorities, as ably as any city-born man.

What has so enlarged his capacity, broadened his sympathies, and turned him into the polite and valued associate of any one, high or low, with whom he comes in contact? . . .

He has simply had that oft-repeated prayer answered, and with the heart of a saviour of all men comes an interest in men's thoughts and ways which leads the man ever onward, overcoming all his own ignorance and incapacities, for the sake of helping on the War."

—First Commissioner G. S. Railton in "The Authoritative Life," p. 134.

Christianity is indeed sufficient for the awakening of the soul. The leaders of the Salvation Army affirm that it is adequate to rescue men from the depths of their ignorance. In countless cases the new spiritual life has brought such a quickening mental vision that the mind itself has been transformed. The grace of God has been able to develop large-minded leaders and organizers out of men who had received none of the advantages of the schools.

How can the democracy which we are seeking to defend at countless cost be made safe in such an illiterate nation as Russia? By education, it is true; but only by an education which goes hand in hand with a religion which cries, "Give me a heart like Thine." Schools and teachers are necessary; formal learning is vital to democracy. But love for God and a burning sympathy for men are still more necessary for the sane and broad intellectual development of humanity. The war on ignorance is carried on not only by the clear mind but by the flaming heart.

EIGHTH WEEK, FOURTH DAY: "*The War*" Against Class Prejudice

"Nowhere has The Army shown its marvellous power to unite men of all races and classes so

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rapidly and completely as in India. With its Headquarters in Simla, and its leader, formerly a magistrate under the Indian Government, looked upon almost as a felon, and imprisoned when he first began leading Open-Air Meetings in Bombay, but now honored by the highest both of British and Indian rulers and by the lowest of its outcasts equally, The Army has become the fully recognised friend of Governors and governed alike."

—First Commissioner G. S. Railton in "The Authoritative Life," p. 136.

The above quotation has been selected because it deals with the work of the Army in India, where caste hatred and class barriers constitute such an obstacle in the way of all reform. It is often easier to deal with the very real divisions of humanity caused by sin and ignorance, than with that ancient and subtle distinction known as caste, varying as it does in different countries and depending upon widely different bases for its authority and strength.

But whether class distinctions find their source in the titles conferred by royalty, or in the wealth which business ability has brought, in a long line of renowned ancestors, or in the sharply-drawn divisions of the caste system of India, they are all alike problems to be faced fairly and dealt with frankly by any reformer who seeks the welfare and elevation, socially, mentally, or morally, of the so-called lower classes.

The ability of General Booth as a reformer and the validity of the truths which he taught met, therefore, with a rigid testing when brought into conflict with the class distinctions of ancient India. That such a religion could be recognized as a glad and welcome message by both governors and governed alike was a mighty triumph.

One of the beneficent results of the Great War is the inevitable influence that it has exerted in overthrowing

caste, especially in India. Thousands of soldiers have fought side by side, sharing each other's lot, saving each other from deadly peril. It will be impossible for these men to think of one another again as separated by any artificial barriers of social caste. A man who behaved himself like a "white man," in the phrase of the soldier, is going to be "white" whether the color of his skin happened to be yellow or brown or black. But this is only prophetic of the final overthrow of caste by the power of the Christian Gospel.

EIGHTH WEEK, FIFTH DAY: *"The War" against Immorality*

"But all at once, in 1902, God gave the little company a great opportunity. For years already some faithful Japanese under missionary influences, had been lamenting the position of the girls given over to immorality, who were severed for life from the rest of the community, and kept under police supervision, in a special quarter called the Yoshiwara of each city, as well as cut off from all the hopes of the Gospel. A law had indeed been passed allowing such girls as might wish to abandon their awful calling to do so; but it was so administered as practically to remain a dead letter.

'Why,' thought our leaders, 'should we not issue a special edition of our *War Cry*, explaining Christ's love and power to save the deepest sunken in sin, and our Rescue Work, and then go and sell it in the Yoshiwara?'

The idea was carried out, and to all appearance, the first day, with wonderful success. . . . We were fully recognised as the loving friends of the friendless and oppressed, and from that day our standing in the country was assured.

Not many girls were gathered into our little Rescue Home; but thousands learnt the way of escape from their houses of bondage, and within

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a few years many thousands returned to their old homes all over the country."

—First Commissioner G. S. Railton in "The Authoritative Life," p. 164.

As we must look to the Army's work in India for the most signal triumph over class prejudice, so we may turn to the story of its achievements in Japan for a remarkable illustration of its victory over immorality. A company of people unable as yet even to speak the language, had proved itself capable of freeing from the worst of bondage the lost women of Japan, and the country was not slow to recognize the value of the Army, and its General, William Booth.

This work, so successfully begun in Japan, was carried into every country whither the Salvation Army found its way. The sin was an international one, and it was fought from country to country.

It is customary to speak somewhat lightly of "the social evil" and "segregated districts"; but the true significance of these terrible facts never will be understood until we remember that the victims of these conditions are our spiritual kindred, the sons and daughters of the common Father. When we work at this baffling problem from the standpoint of the truth that the "image of God in man" is of infinite value, then we gain the right idea and motive with which to approach it. The problem of social vice is a matter to be dealt with on the basis of international brotherhood.

EIGHTH WEEK, SIXTH DAY: *"The War" against Disease*

"Our officers in every town and village are supplied with all the medicines and bandages they can use, for the Government has found that they live amongst the poorest all the time, and are always ready to bathe and bandage their wounded limbs

and feet, or to give them the few medicines needed to combat the ordinary maladies. Moreover, from some terrible losses by death of officers, in our earliest days there, [Java], it was made only too plain to every one that our officers would not abandon their people in times of cholera or other epidemics, but would rather suffer and die with them. . . .

But when it was seen that we had officers not only willing and ready to live and die with the people, but, also capable of lifting them into a new life, and of carrying out any simple administrative duties that might be laid upon them, we had first one and then another of the Government's institutions offered for our care, as well as the provisioning of the hospitals. . . .

The first Leper Institution placed in our charge was so rapidly transformed from a place of despair and misery into a home of Salvation, hope and joy, that the Government naturally desired to see more such institutions, adequate to receive the entire leper population of the island, which is, alas! large."

—First Commissioner G. S. Railton in "The Authoritative Life," p. 170.

We have taken our illustration of the "War" on disease from the work of the Salvation Army for the sick and hopelessly diseased in Java, because it represents international sympathy for one of the most forbidding types of human misery. As St. Francis and his companions undertook the task of caring for the lepers without any of the advantages of modern medicine, so now the Salvation Army workers toil for these helpless people.

It was not simply a ministry to the body, however. The workers sought to bring the sufferers into spiritual relations with Christ while they served their physical distress. Others dealt with the matter from the standpoint of medical relief; the Salvationists united the two ministries. A new spirit was born while the body was cared for.

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This deep interest in the sick persisted up to the last of the General's life. Only three months before his death he urged his youngest daughter that more should be done in the hospitals for the comfort and blessing of the sick and dying. Every land and all of life claimed the love of William Booth.

EIGHTH WEEK, SEVENTH DAY: "*The War*" against *Crime*

"Recently, the General was promised, in the course of interviews with authorities, a considerable extension in the United Kingdom of the liberty to deal with prisoners, which we have long enjoyed in America and Canada. The long night, when prisoners were treated only as troublesome animals against whom society needed protection, seems to be passing, and with the new, earnest resolve to try and fit them for a better life, which, without God's help, can never be done, we are looking forward to greatly improved opportunities. In India, as has already been noted, many persons belonging to the criminal tribes are already under our care, and, wherever we have the opportunity to prove what the power of God can do in such hearts, there can be no doubt of the ultimate result."

—First Commissioner G. S. Railton in "The Authoritative Life," p. 172.

Gen. Booth believed that just as the grace of God had power to enlighten the intellect and to do away with ignorance, so too it had power to regenerate and transform the heart of the vilest criminal. Prisons should not be merely places of confinement and punishment, but should aim at restoration of the condemned person to the activities of healthy and useful life.

This conception of our duty to criminals has made wonderful progress during the past generation. There has been widespread approval also of the skill of the Salvation

Army in the treatment of this difficult problem. In Switzerland and Germany their work has been subsidized by the Government.

In an Australian prison, where men were under sentence of death for many crimes other than murder, a certain man was in such agony of remorse that no one near was able to sleep because of his cries. At last one of the wardens, who was a Salvationist, went to the distressed man, and the forgiveness and peace of God entered into the little cell, where before there had been nothing but mental and moral agony. If, in such times of trial, Christianity has this power, how much may it accomplish when persistent endeavor has brought it fully into all the prisons of the world!

Jesus made one of the conditions of reward in the last great trial of all souls this: "I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. 25:36). There is no finer test of our brotherliness than the instant and healthy desire to do something for the good of those who suffer the penalties of the courts for their crimes. This is an exhibition of moral internationalism.

COMMENT FOR THE WEEK

Allusion has been made in this chapter to the efforts of the Salvation Army on behalf of criminals, the ignorant, the immoral, the diseased, and all who in any way suffer from sin of every kind. This is the great "war on the hosts that keep the underworld submerged." All this endeavor was summed up by Gen. Booth in his vast and carefully worked-out plan for social work. The number of social enterprises comprised in this plan reached the astonishing total of 957, and the activities were arranged under nineteen different heads.

This plan was not an ideal for one country alone.

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That in itself would have been most admirable. But it was something far wider in its scope. It was the glorious ambition—an air-castle we might have been warranted in calling it, as many of its opponents did, if it had not so thoroughly proved its practical worth—for the reform of the unfortunate and debased classes in all nations.

Gen. Booth's life was a long one, and he was able to continue his arduous labors almost up to the time of his death at the age of eighty-five. But even with this long term of active service it is astonishing what this remarkable leader was able to accomplish. From an obscure apprentice lad of Nottingham he became a leader of the moral and spiritual activities of a vast army of Christian workers throughout the world. More than half a hundred different countries were represented in the universal Army. At his death messages of sympathy came from all quarters of the world. Kings and premiers and humble people united in paying honor to this man who had dared to dream of the rescue of humanity from the worst evils that had afflicted the race, and who had inspired thousands of men with his ideal. Scarcely a country in the civilized world could have been found in which men and women were not mourning their beloved leader.

"Among peoples of whom we have never heard, and in languages of which we do not know even the alphabet," wrote the *Daily Chronicle* of London, "this universal grief ascends to heaven—perhaps the most universal grief ever known in the history of mankind. One realizes something of the old man's achievement by reflecting on this unusual grief. It will not do to dismiss him lightly. More, it will not do to express a casual admiration of his character, an indulgent approbation of his work. The man was unique. In some ways he was the superman of his period. Never before has a man in his own lifetime won so wide a measure of deep and passionate human affection."

In these days, when the word *superman* is so current and is connected with ambition utterly selfish and reliance upon physical force, the use of the word in connection with this universal lover of mankind is significant. The true superman is the one who seeks the highest welfare and peace of all the world.

Enough has been said in confirmation of the international character of the work of William Booth. The fact that most concerns us is the source of this universal passion. For every living person, William Booth believed, is in duty bound to assume some active part in this stupendous burden of world salvation.

It is sometimes said that his remarkable success was due to his skill as an organizer. It is true that the organization of the Army was a great achievement; but the real secret of his power is not found there. It lay rather in his ability to imagine the sufferings of others until they became a reality. Then he had the power to sympathize so deeply with them that he won their faith and following.

Harold Begbie says:

"Because General Booth realized these sorrows so very truly and so very actually, he was able to communicate his burning desire for radical reformation to other people. The contagiousness of his enthusiasm was the obvious cause of his extraordinary success, but the hidden cause of this enthusiasm was the living, breathing, heart-beating reality of his sympathy with sorrow. When he spoke to one of the sufferings endured by the children of a drunkard, for instance, it was manifest that he himself felt the very tortures and agonies of those unhappy children—really felt them, really endured them. His face showed it. There was no break in the voice, no pious exclamation, no gesture in the least theatrical or sentimental. One saw in the man's face that he was enduring pain, that the thought was so real to him that he himself actually suffered, and suffered acutely. If we had imagination enough to feel as he felt the dreadful fears

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and awful deprivation of little children in the godless slums of the great cities, we, too, should rush out from our comfortable ease to raise Salvation Armies. It would be torture to sit still. It would be impossible to do nothing.”¹

This power vividly and actually to picture the suffering of others far away from us in Belgium and Poland and Armenia has found new expression with us in America since the great World War began. We seem to be able as never before to have an *international imagination*, a *world-sympathy*. In our comfortable life, separated by natural barriers from the other nations, our thought of human suffering has been rather provincial in its limits. But within the last four years the whole world has been brought into our range of vision and the sense of responsibility for the relief of misery has been pressed upon us in every way. The response has been marvelous. America has loved and toiled and prayed as never before. There are no longer any people to whom we bear no relation. The figures that “challenge our bread and wine” are not fleeting ghosts, but real men and women who are suffering and we must help them.

It is easier now to understand how St. Catherine, feeling herself one with all the world, could exclaim when she saw the failure of the Church to meet the obligations involved in the fact:

“My sins! My sins are the cause of all. If *I* were perfectly aglow with the fire of the Divine love, I should pray the Lord so ardently that He, who is all merciful, would cause all to be kindled by the fire that should burn in me.”

Thus the consciousness of the suffering of the world must be transformed into practical and persistent effort for the cure of that suffering. We must have an international sympathy turned into an international service.

¹ Quoted in “The Authoritative Life.”

William Booth is the great example of this achievement. Like John Wesley, he "thought in continents." He possessed what Sir John Seeley called "the enthusiasm for humanity." He knew how to set in motion the active agencies which should bring rescue to the people whose suffering made him suffer.

It might seem as if this international sympathy and enthusiasm would bring one only the inevitable pain that must follow from such an experience. But this is not all. The joy of life is known truly only to those who have this power to sympathize and to help. To a Christian with this spirit all happiness also comes and flows out in thanksgiving.

CHAPTER IX

MADE OF ONE BLOOD

From the beginning of Christian history, the fundamental idea of the unity of all mankind has been expressed through missions. The "divine urge" in these worldwide sacrificial movements has been an unshaken faith in the worth of mankind and the essential brotherhood of all the races of men. We shall turn to Africa for an example of this fundamental faith as it is expressed in the writings and the word of Dan Crawford. The title of his well-known book is the best possible illustration of the principle that we are studying. It is "Thinking Black." This somewhat enigmatic title means that we never can understand the African until we actually think as he does, that is, *think black*. Then we discover the essential unity between the men in the long grass of Central Africa and men in London and New York. Crawford's style is quaint and concise; but his interpretation of Africa is unsurpassed and his illustrations of true internationalism are clear and full of dramatic suggestion.

DAILY READINGS

NINTH WEEK: FIRST DAY: *The Universal God-Yearning of Human Souls*

"Even Cicero long ago could declare that 'there is no nation so brutish as not to be imbued with the conviction that there is a God.' So, too, Plutarch: 'We may search the world throughout, and in no region where man has lived can we find a city without the knowledge of a God or the prac-

tice of a religion.' And the whole continent of Africa choruses an eager 'Yes!' to these ancients."

—"Thinking Black," p. 277.

In the deepest instincts and passions of the human soul all races share. The belief in a great all-powerful Being is not a matter of training. It is instinctive in every human heart. It is only in civilized lands, where students have acquired the mental habits which lead them to question all things, that atheists are found. The Africans whom Crawford describes in his "Thinking Black" would not even argue such an unquestionable conclusion as the existence of a God.

"'How do I know there is a God?' asks the African. 'How do I know my goat passed over that wet ground if not by the footprints she left in the mud?' Thus any such phrase as 'laws of Nature' is unknown to him, for an act postulates an agent, and what is Nature but God's mere minion? No atheist could hoodwink a black man with the notion that mere laws explain everything, for your negro retorts, 'As if a law does not require construction as well as a world.' Another of these men proved the existence of God by the quiet query: 'Whoever forgot there was a Sun?' A proof this that he reads his Book of Nature so well that in every rock and tree God is staring him in the eyes and shouting in his ears.'"¹

There was no need for Dan Crawford in his preaching to persuade his black audience that over us all there is a Creator and Lord. Made in the image of God himself, all human hearts, even the most savage, recognize the witness which the works of God bear to the existence of the divine Creator.

¹ "Thinking Black," p. 277.

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NINTH WEEK, SECOND DAY: *God Reveals Himself to All Men*

“In our zeal for God’s written record we are too apt to treat all this as a weird and doubtful business—mere misty dream. Forgetful of the fact that God’s own book it is that declares, ‘in a dream . . . he openeth the ears of men.’ Forgetful, likewise, that if England does not get these divine dreams it is because England, a land full of Bibles, does not need them. Forgetful, finally, that God may *speak* to those to whom He does not write.”
—“Thinking Black,” p. 58.

Crawford has been relating in the pages just preceding this remark the story of a dream embassy. Like the wise men of old, this company of old and solemn-eyed men, “with a curious old-world look in their faces,” made a pilgrimage to tell the story of the wonderful dream to the brother king, the friend of their own monarch. They had traveled a long way with their sacred story and Crawford tells us how he listened to it, “not in the temper of mere expediency,” but with real respect.

The story-tellers pointed toward the sky with uplifted hands.

They told me “of the stately goings of God in their far-away marsh; how that He challenged their king as to his dignity; how that the king responded with his long array of titles; and how that the more he vaunted before God the less did his strength become. Yet again and again did God so ask him who he was, and just so often did their king make this foolish boast of dignity—only to find his strength oozing out of his body. But just as in painting light is brought out by shade, so this king learned the secret of power from this very secret of weakness. For finally God said He would ‘make an end,’ and this word ‘end’ was the beginning of bliss. Said the monarch: ‘King? no king am I but a worthless slave. All kingship is Thine and all power!’ Then it was the wondrous tide

of power flowed back into his body: the weakling now a giant; the abject a strong man made strong out of weakness. Mere dream though it was, it has solemnly crystallised into dogma, and here am I a Missionary stumbling across these other 'dream' Missionaries in the grass."²

Surely the God who spoke of old to men, as recorded in the Old Testament, still reveals himself, even to men of savage race.

NINTH WEEK, THIRD DAY: "*Let Everything That Hath Breath Praise the Lord*"

"Certain it is that for centuries this quaint song of deliverance has been sung as a cast-iron formula by all Shila men who were capsized but came safe to land. Greeting him with song at the *Njiko*, or landing-place, all the women-folk burst out into a 'God-song,' as it is called, the escaped fisherman joining them in the chorus. Simple enough in its diction, the whole value of this praise-song is to be found in its archaic terminology, the very grammar of the thing being steeped in most ancient twang:

'O God, the minnows
Had nigh feasted on me;
But Thou, O God,
Didst rescue me!'"

—"Thinking Black," p. 422.

The impulse to thanksgiving is inherent in every breast. It is only in the crowded, thoughtless pressure of civilized life that the realization of God's goodness and gratitude to him are crowded out. Because of our training in conventionalities, our long-continued repression of all emotional expression, we hardly know how to manifest the gratitude and joy which we do feel.

² "Thinking Black," p. 57.

The little child prances with excitement when he receives a gift, or when his father comes home. We read in the Book of Kings how David danced before the Lord. So Crawford found his negro converts dancing for very praise.

It is a solemn duty. Such dancers do not smile or laugh. "The amazing, maddening mix-up of the prayer in the heart and the prance in the feet," Crawford calls it. His negro friend called it, "only praise getting out at the toes." Pointing to her body, she described the motion of this impulse to praise, one thrill passing from the heart up to the lips, the other darting down to the prancing feet. Crawford points out the moral of all this. Our praise, our joy over God's goodness should not spend itself only through our speech; it should result in action, "should descend to the feet in real walk."

NINTH WEEK, FOURTH DAY: "*Mama*"

"Even in grinding slavery your despised negro chattel gets poetry out of his prose of life by thinking of the old home in the Luban marsh where 'mama' (yes, the same old English word) is longing for her lost bairn."

—"Thinking Black," p. 221.

There are wonderful tales and histories entangled in the roots of our commonest words. Back before ever the earliest records of history were set down, babies called out in those syllables easiest for untrained lips, "mama"; and mother after mother appropriated that dear first word for herself, in Africa and in Europe and in America, with the same joyful delight that baby was learning to talk. This little word is the strongest testimony that mother-love is the same the world around.

True, you say, even the beasts will fight and die for their offspring; but does the instinct of motherhood out-

last those few first months among savage people? In "Thinking Black" we read of one old mother who had just been redeemed from her fifth term of slavery. Five times she had sold herself into bondage simply that she might be near her boy, who was a slave. Crawford says the story was all "told in that inconsequential tone that makes one proud to live and die for old Africa." The woman never thought of her acts as a matter for pride. They were the natural outcome of the mother-love which she shared with all womanhood.

The thought of this mother-love, persisting even after death, is the comfort of the African in manhood as well as in boyhood. Is he in trouble? The evil spirits whose enmity he has incurred may torment him. He may suffer many a sorrow. But he believes that his mother, though unseen, suffers with him in every pang. She is never too busy or too far removed to trouble about him. His earthly "mama" becomes his spiritual defender.

Thus not only in his reachings after God, in his impulse to praise, is the black man like ourselves. He is like us also in his deepest human loves, in the relations between mother and child, in the love between husband and wife, and in the love for home, as we shall continue to show in the following lessons.

NINTH WEEK, FIFTH DAY: *"For Better, for Worse, for Richer, for Poorer, in Sickness or in Health, till Death—"*

"One for Mushidi! He tells me that he has never yet suffered living sacrifices in the capital here, whereas all around every little H. R. H. Nobody cannot be buried without them. . . . They always say that these and the like go to their own death with alacrity; and when I protest later, they remind me of a case very well known to me by a personal link. . . . On the surface, here is

the kind of incident claimed as a feather in the cap of polygamy, and a mad Mormon would challenge monogamy to produce in like environment a like demonstration of conjugal affection. But such conjugal love of two souls only proves monogamy."

—"Thinking Black," pp. 285-287.

What is this incident from which Crawford draws the conclusion that the true mating of two souls is possible, even in benighted ignorant Africa, with its custom of many wives for one husband? Mrs. John Anderson and her Jo, so Crawford calls them, were an old couple who had lived together for many years until old age and feebleness had overtaken John. Only a week before they had hobbled up the hill to pay their last visit to the missionary together, and now John was dead. It was the barbarous custom of the country that the wife should be buried with the husband—how many a young and pretty bride had been dragged to a slow death by suffocation because of this heathen mandate! But the victim must be physically perfect, free from all blemish.

Mrs. John Anderson might easily have escaped such a fate with honor. But not she! Contrary to all the entreaties of her friends, she made all the preparations herself for the death union with her lord. She ordered the catching and cooking of her best barnyard fowl for her last supper. It was a feast-night with her. She assisted in her own last toilet.

"And then, in the evening, when the sough of her first night-wind passes over the great fen-bog, behold this old living sacrifice hobbling along with her gourd tobacco pipe in its little basket to attend her own funeral—no wail: nothing! and the dark eternal sets in. There in a death of suffocation, she received her 'John Anderson, my Jo!' in death's embrace, in life and death one. Surely,

here in a pathetic sense we see them sleeping together at the foot of life's hill after 'mony a canty day' together."³

Who can deny that the love which binds husband and wife together in Africa and in our own homeland has many elements in common?

NINTH WEEK, SIXTH DAY: "*Home, Sweet Home*"

"*Kwetu!* is his magic word for 'Home,' and there is clannish courtesy in the very grammar of the plural: you dare not say 'My Home' in broad Africa. 'Our Home' is the compound family formula. In fact, there is no such word as 'Home' apart from plural usage, which proves that enshrined within the one word 'Our Home' there is locked up the vision of all his kinsmen dear. This astounding attempt of a slave race to coin and copyright a specialty in such a word as 'Home' even beats its famous English rival: beats it, I say, because at least we can use 'Home' with or without any pronoun we like, but the African has so tricked the tongue that no word for 'Home' exists apart from a pronoun—'Our Home' or 'Your Home.' To say mere 'Home' is not merely bad form, but no form at all. There is no such usage."

—"Thinking Black," p. 423.

What do we mean by home? Not the room in the boarding house which you or I have all to ourselves, hardly the hotel apartment, "parlor, bedroom, and bath." What do we mean by home? Ask the soldier in the trenches or the sailor on the convoy-boat. He knows, he knows! It is somewhere close to the heart of the person we love and of whom we dream. Where she is is Home.

Of course it is always "our Home" or "your Home," and just because of this usage we know that the black

³ "Thinking Black," p. 287.

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man understands the true meaning of home, that for him and for us alike it is always that one spot upon earth which the wonder of love has transformed from a mere place to "Home"!

"Can Vemba's land be old? Never!

Yes, old it may be

And cease to be free,

But Vemba is Vemba for ever."⁴

NINTH WEEK, SEVENTH DAY: *We Shall Live Again*

"Without labouring the point, I have already urged that the most obdurately deaf negro (deaf to your entreaties, I mean) would resent with extreme asperity any notion that he denied the immortality of the soul: *that* is not arguable."

—"Thinking Black," p. 423.

The belief in the immortality of the soul is not subject to argument, so the black man says. It is not capable of proof. "Neither will they be persuaded, if one rise from the dead," said Jesus in speaking of those who would not listen to the teachings of Moses and the prophets (Luke 16:31). It is something deeper, more fundamental than any doctrine to which we give our intellectual assent—it is an instinct of every human heart.

Why should the living wife accompany her dead husband into the grave, except for the expectation of a future life together? Her sleeping lord must not awake to loneliness without her beside him.

Just as the birds build nests for the coming baby robins, just as the cocoon is spun for the butterfly which the spinner cannot even imagine, just as the salmon climbs the rapids to the inland waters, and the young birds wing their way southward to a tropical land which they have never

⁴"Thinking Black," p. 219.

known, thus instinctively the negro prepares his dead for the awakening.

Says Crawford, "Moral: The thirst for the Infinite proves the Infinite. 'Sir, I hold,' says Emerson—and well spake he—'I hold that God Who keeps His Word with the birds and fishes in all their migratory instincts will keep His word with man.'"⁵

COMMENT FOR THE WEEK

When we attempt to cross the boundaries of our own race relationships we do not find ourselves among strangers. There can be no race upon this earth more widely separated from our own than are the black people of the interior of Africa. If the case is proved for them, surely it is proved for all.

Whose word is to be taken for their sharing with us the deepest and most sacred emotions of humanity? Not that of the business man who has entered the continent to exploit the black folk for the benefit of his own pocket-book; not that of the owner who has regarded the slave as only one of his many material possessions, and has left the bond-servant no choice but to regard him as his tyrannical and masterful enemy. How much of our real selves would we reveal to a foe who had us in his power? Surely we can only take the word of those slave-owners who have by their kindness led the negro to regard them as his friends, so that he has been willing to open his heart to them. Above all ought we to be able to trust the word and judgment of a Crawford, who has lived among them in their native home for twenty years with the continual aim of learning to think as they do.

We may be the more willing to accept his testimony when we find it in accordance with the biblical record.

⁵ "Thinking Black," p. 275.

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St. Paul himself believed that God had not confined his revelation to his chosen people or the medium of his communication to the Holy Scripture, but that at all times and in all lands he had revealed himself to all people.

“God,” he said to the people of Athens, “hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring” (Acts 17:26-28).

In approaching this so-called heathen people, Crawford attempted to build upon the foundation of this knowledge of God which was already in their hearts. When asked their name for “Him,” the Chairman Chief of the meeting answered, “Vidie Mukulu”—the great King. Crawford next asked what kingship involved. Laws, a judgment-seat, subjects, loyal or rebellious, rewards and punishments, and the quelling of revolution—they named just those things for which kingship has always stood. It is easy to imagine how Crawford followed up the path which they had opened for him. Laws—there was God’s Word waiting for them in his hand; subjects, were they loyal or rebellious? And so on!

Surely all were created in the image of God and he has revealed himself to all. There are superficial differences, that we must never deny. Ideas which have wrought themselves into beauty in the lands of culture, in Africa find grotesque or hideous expression. We laugh at their conception of what is ornamental, their huge bracelets and nose-rings. But dare we laugh just now at the dresses and faces painted red, when there is a powder puff and a box of rouge upon the dressing table of almost every

English lady? In Saint Paul's day, as Crawford calls to our remembrance, Roman ladies hesitated about dyeing their hair and painting their faces lest they might become like the "woad-stained Britons"—for we were the savages of those days!

We would not like to dine with our African brothers because there is a common dish, and, there being no spoons, the gravy must be mopped up with a bit of mush. But did not our ancestors eat in precisely the same way, using their fingers, even down to the time of Henry the Eighth? Did not even Jesus at the Last Supper pass the sop, when he had dipped it, to Judas?

If there is any one feature of our civilization which we consider "advanced" it is the suffrage movement, with the attendant "new woman." But Africa led the way in that long ago.

"*Budindu* is the name of this female freemasonry, and many a feminine titter can be overheard at the expense of the men. The rites of initiation are nameless, but the general idea is that of a Benefit Society, whose supreme function is to scrutinize the cause of death of any of its members. As African men often play their women the scurviest of tricks, it is absolutely necessary that these women combine in some sort to beat the tom-tom of their sex. This secret society it was that decreed a 'Married Woman's Property Act' long before the belated English Act of 1883, and on the death of one of their guild they pounce down on her moveable estate 'to the uttermost farthing.' Some of these female Club decisions have indeed assumed portentous proportions in the high politics of Central Africa, a notorious instance being the ceding of the whole north shore of Lake Mweru to satiate a *Budindu* Club claim."⁶

So we find the foibles and also the social movements of our own people repeated in these cruder grotesque efforts of heathen Africa.

⁶ "Thinking Black, p. 234.

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The negro emperor, Mushidi, himself says: "We negroes are one in racial unity with you whites—different yet the same. A crocodile is hatched from an egg—and a flying bird from an egg."

"The Earth is a beehive," runs the Bantu proverb. "We all enter by the same door but live in different cells."

There are minor differences, but one great love for God and wife and home and children, various customs, crudities, and ignorance overwhelming, but underneath them all a great common humanity, struggling upward and yearning for God and truth.

"Ye whose hearts are fresh and simple,
Who have faith in God and Nature,
Who believe that in all ages
Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not,
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened;—
Listen to this simple story,
To this Song of Hiawatha!"

Thus Longfellow wrote of the Indians, the savage people of our own land. The same great truth holds good for our colored races—it holds good for all mankind! "God hath made of one blood all nations of men." Without this fact our hope for the future brotherhood of all mankind would be without foundation; because of it such a hope cannot fail of ultimate fulfilment.

CHAPTER X

THE CHRISTIAN PREACHER

From the beginning the Christian religion has been spread abroad and sustained by the method of public presentation in oral address. Upon this it has relied for the definition of its ideals and the defense of its truth rather than upon printed literature. And Christian preaching has borne continuous witness to the universal elements in its doctrines and duties. We have chosen as the example of this influence Phillips Brooks. Yet specific addresses on the international aspects of Christianity do not stand out in any prominent way in his sermons. All his preaching, however, moved in the realm of universal and international ideals. As he said so well: "What the simple constitution is to a highly-elaborated state, enveloping all its functions with a few great first principles which none of those functions must violate or transcend—such to the manifold actions of a man is some great simple conception of what life is and what it means, surrounding all details, giving them unity, simplicity, effectiveness." So Phillips Brooks believed that God and man belong to each other and therefore all men on earth belong to each other also.

DAILY READINGS

TENTH WEEK, FIRST DAY: *This Is God's World*

"There is no human affection, of fatherhood, brotherhood, childhood, which is not capable of expressing divine relations. Man is a child of God, for whom his Father's house is waiting. The whole creation is groaning and travailing till man shall be complete. Christ comes not to de-

stroy but to fulfil. What is the spirit of such words as those? Is it not all a claiming of man through all his life for God? Is it not an assertion that just so far as he is not God's he is not truly man? Is it not a declaration that whatever he does in his true human nature, undistorted, unperturbed, is divinely done, and therefore that the divine perfection of his life will be in the direction which these efforts of his nature indicate and prophesy?"

—"The Light of the World," p. 7.

Does it seem a useless question to ask whether this is God's world where evil is the intruder, or whether it is a world belonging to evil where God is trying to find a place? It is a fundamental question. Brooks does not hesitate to call it "the first truth of all religion" when he affirms that man belongs to God and not to the Devil. "Man is a son of God on whom the Devil has laid his hand, not a child of the Devil whom God is trying to steal."

Our whole conception of the world depends upon this truth. It is impossible to justify the unity and brotherhood of humanity unless we are able to construe it in the terms of this essential relationship to God. There is no hope for the final victory of good over evil unless we can be sure that God is on the side of the good, bringing it through its inevitable conflict into ultimate triumph.

There is evidence for the unity of man from the findings of ethnology. Anthropology has its word to speak on the matter. But the full proof of the common nature and destiny of the race is derived from religion rather than from science. Here are the yearning hearts and the thirsty spirits! Here is the witness of the homesickness of the human for the divine—the nostalgia which the mystics recognize so clearly—binding all the sons of earth into a fellowship whose bonds go deeper than any other that we are aware of! If our faith in the solidarity of

humanity is to become a working principle to guide us in daily living it must rest on firm foundations; it cannot do business in our rugged world if it has no other bulwark than a mere sentiment.

Here is the firm foundation of our confidence in international unity and mutual aid: the world is God's, the races of men are children of the common Father, and therefore they cannot finally live in isolation or discord. We can gather confidence from our religion as we strive to make good with the ideal of human brotherhood.

TENTH WEEK, SECOND DAY: *What We Are Worth to God*

"Christ's redemption of the world means, for each man who truly believes in it, just these three things: the revelation to the man of his own value, of the value of his fellow-man, and of the dearness and greatness of God. . . . The man who has despised his fellow-men and asked himself, 'Why should I give up my pleasure for their pleasure, or even for their good?' sees in the redemption how God values these lives, and is not so much shamed out of his contempt for them as drawn freely forward into the precious privilege of honoring them and working for them."

—"The Joy of Self-Sacrifice," in "The Candle of the Lord," p. 36.

"What is he worth?" is supposed to be a characteristic American question. We have been told that this query reveals the very nature of America, the "dollar nation." We are fast proving the falsehood of that charge. And the question, when it is not put in the mere interests of a financial rating, is one of the most necessary and searching that can be asked. *What is the world worth to God?* The answer to that gives us the truest view of the world that we could possibly work out.

The Christian religion says that the world is worth so much to God that he loves it and that he has done the utmost within the range of his power to save it from ruin. For the whole truth of the redemption through Christ would be entirely without meaning if humanity were worth no more than the swarms of insects that are born and perish in a day in the summer time. It is impossible to think of love as resting permanently upon an unworthy object. A man crippled by sin may seem to be an unworthy object, and his fellowmen are inclined to regard him so; but God sees how much he is worth in spite of the ruin in which he is involved and loves him even at his worst.

How often we have said, "I hate myself for that act." And we were honest in our judgment. What we need at such a moment is a new conception of how God looks at us. He, too, hates the wrong and folly that we have committed; but he knows the divine worth of our soul and he loves us even in our moods when we despise ourselves.

If we can be sure of this fact, namely, that God thinks us and all our fellowmen to be worth loving and expending supreme effort for even in the midst of sin, we have a philosophy of life which will stand by us in all the hard days that are sure to come to us. Our comrades will disappoint us; we shall disappoint ourselves; but we may fall back with certainty upon the conviction that there is something better in us all than is revealed in the sin, that God loves us with unfailing devotion and is working to bring us back to the better self which for the time we have lost. Then we grow hopeful and brave.

TENTH WEEK, THIRD DAY: *What I Must Give the World*

"I think that all of us come to feel very strongly, as we grow older, that what we get from

fellow-men in all these close and pressing contacts into which life brings us with one another depends not nearly so much upon what the men are whom we touch, as upon what sort of men we are who touch them; and so, as we grow older, we ought to grow more careless about where we live, just in proportion as we become careful about what we are. . . . I think there grows in us a strong conviction with our growing years that for a man to get bad out of the world of fellow-men is not necessarily a disgrace to the world of fellow-men, but is certainly a disgrace to him."

—"The Gift and Its Return," in "Sermons Preached in English Churches," p. 272.

We never doubt the fact that we make or mar one another in the daily contacts which compose practical life. It would be profitable to extend our ideas of the number of persons whom we really touch in any hour of average, busy living. The number is far greater than simply the living persons of whom we are physically conscious. We sit at the table with a group; but think of the number of people who have worked to make the meal possible! The invisible company is a thousand times larger than the number that we see with our physical eyes. And in some way each one of them has entered into the preparation of the meal and sits there invisibly with us. Their honesty or dishonesty appears in countless ways. Truly, we cannot eat a simple dinner without putting the world under tribute and resting upon the honor and service of humanity.

So we are made better or worse, happier or more miserable by the personal relations that we maintain with the great world at every waking moment. Bishop Brooks notes the fact that we are more likely to think of what we are to gain out of these relationships than what we are to give to them. We are inclined to lay the blame of our failures upon the influence of our surroundings. But

we ought to be the kind of person who will give good to his surroundings and gain good from them. The fact that the situation in which we found ourselves damaged us, is, of course, due to the evil in the circumstances; but, Bishop Brooks says truly, it is also due to the way in which we ourselves behaved. Therefore the criticism is upon us quite as much as upon the situation. The world cannot damage us if we are living in the right spirit. It did no harm to Jesus. "The prince of the world cometh and he hath nothing in me" (John 14:30).

TENTH WEEK, FOURTH DAY: *The Glory of Renunciation*

"There will come to every manly man times in his life when he will see that there is something which is legitimately his, something which he has a right to, something which nobody can blame him if he takes and enjoys to the fullest, and yet something by whose voluntary and uncompelled surrender he can help his fellow-man and aid the work of Christ, and make the world better. Then will come that man's trial. If he fails, and cannot make the sacrifice, nobody will blame him; he will simply sink into the great multitude of honorable, respectable, self-indulgent people who take the comfortable things which everybody owns that they are entitled to, and live their easy life without a question. But if he is of better stuff, and makes the renunciation of comfort for a higher work, then he goes up and stands—humbly, but really—with Jesus Christ. He enters into that other range, that other sort of life, where Jesus Christ lived."

—"The Willing Surrender," in "Sermons Preached in English Churches," p. 240.

The important question is not what we get out of life but what life gets out of us. It is easy to live comfortably, insisting that we shall enjoy what we have earned and

maintaining the respect of our fellowmen by an honorable life. This is to fill a large place in the respectable relations of average life. Is there nothing higher and diviner than this for us?

Bishop Brooks makes it clear that there is an available glory of which we may lay hold in the act of renunciation for the sake of the highest good of others. These opportunities come every day. They come to the humblest people and in the most quiet ways. We always think of renunciation as concerned with some great action or conspicuous man. But the opportunities come in the round of family life, in the daily tasks of a student, in the common work of the factory. No hour passes that does not bring some privilege like this.

And with this opportunity to yield for the enjoyment and profit of others a privilege which we have the strict right to enjoy alone comes the great glory of living. Bishop Brooks is perfectly right when he says that a man steps up alongside Jesus Christ when he surrenders his own comfort or convenience for the welfare of others. Up there in those higher ranges of life all petty selfishness disappears and the wide and beautiful relations of unselfish men and women appear. No one who has visited that world can want to come back and live in the lower one. A rich man at the front wrote home while the war was going on, "I do not know what I shall do when I come back, certainly something different from living at the Club, for I have found the joy of working for a great cause." Humanity is the great cause, because God loves it.

TENTH WEEK, FIFTH DAY: *Ideals Justified by Life*

"There is no study or dream, no meditation or prayer, which must not hold itself subject to the demand of men. It is not simply that the dream or study is less important, and must sacrifice

itself when the human need requires; it is more than that. It is that the study and the dream need for their rectification and fulfilment this readiness to report themselves to man and his nature. They must justify and know themselves before the face of human life looking to them out of its anxieties and hopes."

—"Individual and Collective Humanity," in "Seeking Life," p. 129.

The peril for our ideals is that we may simply enjoy their beauty and allurements and do nothing with them in the rugged stress of daily living. There is a fatal habit of mind into which it is easy to fall where we are forever picturing that which we would like to see, while we make no serious effort to bring the vision to pass in concrete deeds.

Bishop Brooks was constantly telling young men that they must make their visions and their tasks walk hand in hand. By every power of his brilliant mind and persuading personality he drove this truth home to his hearers. We do not need to lay emphasis upon this point. It is self-evident.

But what is the standard by which our ideals are to be justified? Is it simply the immediate personal duty; or is it the vaster fact of humanity as a whole? Certainly it is the latter. The greatest ideals never can be satisfied until they involve our total humanity. Take, for example, the simplest act. You decide that you will make a sale to a customer who is exacting. Now is the completion of that transaction all that is involved in the action? Does it stop at yourself or yourself and your customer? No. If you do your work well, in the spirit of an ideal worker, you and your customer are made better partners in the common tasks of life forever. You have added an increment of discipline to your mind in your work, you have mastered yourself in a difficult situation, so that you are

better prepared to serve humanity forever. This is not a refinement of subtle reasoning; it is a hard fact, as real and as useful as the multiplication table.

We involve the whole world in the details of daily living. Humanity as a whole is caught in the mesh of our common tasks. Nothing less than these universal relations gives meaning and value to the slight details of our individual duties. Our ideals live only in the realm of our total world.

TENTH WEEK, SIXTH DAY: *Being My Best for the Common Good*

"When society shall be complete, it shall perfectly develop the freedom of the individual. When the individual shall be perfect, he will make in his free and original life his appointed contribution to society.

Therefore . . . it is not by elaborate plans for the building of the social structure; nor, on the other hand, by frantic assertions of personal independence; but by patiently and unselfishly being his own best self for the great good of all, that every man best helps the dawning of the Golden Age. Many a patient and unselfish worker is making valuable contribution to the great end who never dreams of what he is doing."

—"Individual and Collective Humanity," in "Seeking Life," p. 138.

All the great principles by which we live are made up of apparent contradictories. The centrifugal and the centripetal forces must balance in order to give us stable footing on the earth. The power of God and the freedom of man must both be expressed in a consistent and conquering life. The demand of the commonwealth and the freedom of the individual must be blended in a true theory of human welfare.

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Of course we are justified in our struggle to perfect our own personality. If this were taken away from our incentives we could not live with eagerness or profit. It is our duty to make the most of our personal powers. God put talents into our hands in order that we might use them for the good of all and for his own glory. Every healthy ambition begins with the desire to perfect the self. It is futile to talk about self-sacrifice unless we can speak confidently about the self that is to be sacrificed.

But the peril in seeking to develop one's self is that personal independence will be so asserted that the just claims of others will be trampled or forgotten. The individualist becomes a menace to the welfare of others when he seeks his own advantage without regard for the just rights of his fellows. That is what Germany has done among the nations; that is what the boaster and the egoist does in society everywhere.

The corrective is the international consciousness. When we are aware of the rights of others to which our own must be adjusted we are on the way to the true theory of life. It is all summed up in the simple proposition, I must be my best for the common good.

The man who works at the problem of self-development in this way is unobtrusive. He never will shout or call attention to the contribution that he is making to the good of the whole. But all men everywhere share the blessing of his consecrated life.

TENTH WEEK, SEVENTH DAY: *Truth for the Whole of Life*

"Preaching the gospel to the heathen is not standing upon the beach of a dark continent and crying into the darkness the story of the Lord. It is nothing less, nothing easier, than laying upon all the heathen nature, upon body and soul and

mind and conscience and ordinary habits, all together, the truth of the redeemed world as it has been laid upon all our nature in all our Christian culture. . . . Philanthropy and education have come in these modern times to take a very prominent place in missionary operations, not because they were needed in addition to religion, but because they were a part of the complete religion, because the full truth of Christ must reach the whole nature of man through the whole nature of man, or the true Gospel was not preached."

—"The Earth of the Redemption," in "Visions and Tasks," p. 184.

The nearest practical program that we have had for the realization of the ideal of the kingdom of God has been the Christian missionary enterprise. Perhaps out of the tremendous mobilization of nations for the purposes of military efficiency we may catch the vaster vision of the mobilization of the forces of the community for the highest welfare of all the people. If that were to be an issue of the Great War, it would be great gain for humanity.

The enterprise of Christian missions has extended its ideal greatly since the beginning of the efforts to carry the Gospel to the ends of the earth. It is no longer conceived as giving a message to non-Christian races, or seeking to displace one religion by another. It is the effort to bring the universal claim of the kingdom of God to the universal needs of the world. The Christian missionary ideal is not satisfied when a number of heathen have been converted and baptized. Nothing less than the transformation of the whole life of the nation is sought by the missionary movement.

This is a wonderful expansion in the ideal with which missions began. But the most important factor in this ideal is the reflex influence upon the Christian nations themselves. They know the message; but they have not

yet made good with it themselves. How can they expect to carry it to others until they realize it more completely at home!

There are two notes in Christian testimony in China, for example. One is the message of the missionary preacher, who tells the Chinese what the Christian Gospel is. The other is the testimony of the thousands of Chinese who have returned to China from America and who tell their countrymen what they have seen in America as a Christian civilization. And there is too great a disparity between the two lines of testimony. How shall we correct this? By making our Christianity at home dominant in the whole life of the nation. Then we have the missionary testimony to reenforce the gospel message.

COMMENT FOR THE WEEK

There is probably no single passage in the New Testament which gathers up the truth which Phillips Brooks so constantly emphasized better than the words of Jesus, "And for their sakes I consecrate myself" (John 17:19, margin). Repeatedly the great preacher unfolded the meaning of this sentence, because it represents so perfectly the thought that there is no such thing as individual perfection apart from the widest possible relations with men; and, on the other hand, there is no final salvation for humanity as a whole except through the service of persons who are repeating in their inmost motives the purposes of Jesus.

Begin with either term of the proposition and the other is inevitably involved. For example, here is a young man or woman who wants to develop personal power in a well-balanced character. How is the problem to be worked out? It might seem the best plan to begin with a certain set of virtues and cultivate them one at a time until at last

the sum of them all should make up a character that God can approve. But a little experiment with that sort of a plan shows that it is impossible. In the first place, it is so mechanical that it never can produce character. We do not become good or strong by putting on detailed virtues in this way. Then, in the second place, there are too many of them to be cultivated. It would take more than the span of mortal life to develop character that way. The whole process is too selfish and individualistic. We discover at once that we cannot become what we desire to be except through the constant aid and inspiration of others. It is in "the stream of the world" that character is created, as Goethe said. And so there is no hope of attaining moral and spiritual excellence alone. We must have others. All character is socially constructed. Hence we pass from the individual to the group inevitably.

But now suppose that we begin at the other term. We want to do something for the community life. We have caught the vision of service and we are ready to give the best we possess for the common good. We turn to a social settlement or a city philanthropic agency or to the Church as the avenue through which we are to render the service. Then we look for the one greatest force that we can exert to do what we desire for the community. And suddenly we discover that there is no method or system by which we can save the group or the community to its highest life. All the clever devices of investigation and research are futile to do what must be accomplished if the ideal for the group is to be reached. The worker with the soul aflame for the welfare of his group learns soon that the great means for achieving this end is his own character. He himself, the good man, is the means through which the group is moved toward higher ideals. So his first task is to be good himself. He must consecrate and perfect his own soul in order that he may be able finally

to lift the community. As at first he started with individual development and was driven to social service, so now, starting with social service, he is driven to individual development. There is no escape from the two laws. They work together. One complements the other.

And as a matter of practical experience, we work under both at the same time. It is not necessary to have completed the process of self-realization before we begin to work at the community task; it is not necessary to delay entering into the waiting social task until we have completed the structure of character. Begin with one or the other; carry the two processes along together; each will help the other. We become better in order that we may help more; in helping more we grow better. This is one of those blessed laws that unite in mutual reenforcement.

Now carry this identical principle over into the relation of a nation to other nations. As an individual character cannot be built up alone, so a nation cannot grow strong and become permanently successful alone. It is the boast of certain states of our Union that if a wall were built around them they would not suffer, since they can furnish from their own ground all the products that are necessary to sustain the life of the people in the state. But a little reflection will show how futile such a boast really is. Such a walled-in state would become intolerable soon, merely from the fact that the inhabitants would have to endure each other all the time. But practically it is necessary to have the commerce and the inspiration of other nations in order that any individual nation may prosper.

Of course a nation should seek to be strong and to develop all its resources and powers to the highest degree. But for what purpose? Merely to grow rich and strong? Or to make its essential contribution to the welfare of the world? Certainly it is the latter purpose which should guide all national development. We can see the terrible

results which are bred from the pernicious idea that the nation or the state has no moral responsibility. The welfare of others depends upon it and it cannot avoid the responsibility. A nation is to be strong for the world's sake, as an individual is to be strong for the community's sake.

Begin at the other term of the great proposition and ask in what way the United States, for example, can best help the world to become better. There is no panacea for the ills of humanity that can be worked by any school of philanthropists or reformers. The only way in which the United States can serve the nations of the world is by becoming the just and righteous and philanthropic nation that she ought to be to please God. There is such a thing as national character, as there is individual character. This is something more than the sum of all the good people or all the bad people in the nation. It is a mysterious but most real force, the character of a nation.

And the United States must become a righteous nation, in order that she may help bring in the reign of righteousness throughout the whole world. We do not want to talk about the will to power as something desirable, in order that we may impose our demands upon a conquered world. We want to talk about our will to goodness and truth, in order that we may help the nations of the earth to attain truth and righteousness.

The true international ideal carries the principle that guided Jesus in his development of his personality over into the vast and often bewildering relations of world states. It insists that nations do have obligations. It defines the great obligation in the terms of international service and calls every nation to struggle toward the achievement of its highest spiritual ideal, in order that it may be the most efficient agent in realizing the highest welfare of all the nations.

Can a single individual count in a program so vast as

this? How much is the whole vast design better or worse off on account of my tiny spark of being? Such questions must arise. The reef would be incomplete if a single coral failed to toil. The sky would miss its consummate glory if a single star were quenched. Every citizen is vital to the fulfilment of the vast design. Each one counts. No one can be spared. Just because the ideal is so vast it needs the individual all the more. For the sake of the nations of earth you and I must be the best possible persons that God can help us to become.

CHAPTER XI

THE PHILOSOPHER'S INTERPRETATION

We look to the philosopher for the final interpretation of life. He seeks to gather the sum of human wisdom and reduce it to coherence. What the Christian philosopher has to say on the international aspects of Christianity may be anticipated as the full word for which we wait. Professor Josiah Royce of Harvard was not only one of the great philosophers of America, but he also thought and wrote extensively on the profoundest aspects of the Christian religion. The quotations in this chapter are taken from a book published shortly before his death, entitled, "The Hope of the Great Community." The very title is a challenge to interest and thoughtfulness. It is not merely the description of another Utopia; we have had no end of these. It is full of sane and practical suggestions. The Great Community becomes something more than a hope after studying this little book.

DAILY READINGS

ELEVENTH WEEK, FIRST DAY: *A Fundamental Conflict*

"The present war is a conflict more conscious, more explicit, and for that very reason more dangerous than any we have ever had before, a conflict between the community of mankind and the particular interests of individual nations."

—"The Hope of the Great Community," p. 31.

Prof. Royce puts the issue involved in the Great War with clearness and convincing energy, as a battle to the death between two contradictory ideals. The United States

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went to war not only with the Imperial German Government, but with a state of mind. Two ideas joined in conflict and the world will not be a good place in which honest human beings must live until the right idea has conquered.

On the one hand is a form of individualism maintained by a nation with such malevolence of purpose and such massed physical force as makes this truly the greatest of all the wars of history in the importance of the issues involved. In utter disregard of the rights of other nations, the Germans asserted their individual assumptions of superiority. Against them were arrayed the free nations of the earth, united in defending the community of mankind.

This purpose was put in one of the most tremendous sentences ever written when President Wilson said:

“The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible government, which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and the long-cherished principles of international action and honor; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no barrier, either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only but the blood of innocent women and children also, and of the helpless poor—and now stands balked but not defeated, the enemy of four-fifths of the world.”

ELEVENTH WEEK, SECOND DAY: *The Gift of Science and the Humanities*

“In brief, the last two centuries have given us a right to hope for the unity of mankind, a right of which we had only mythical glimpses and mystical

visions before. This right we gained through the recent development both of our natural science and of our modern humanities. The idea of the human community has tended of late to win a certain clearness which it never could possess until now."

—"The Hope of the Great Community," p. 39.

At first glance it might seem as if the tendency of scientific research and the method of the specialist would result in strengthening the individual temper and point of view. But the contrary has been true. The result of scientific research has been the discovery of the fact of the unity of mankind and many of the laws underlying it. Not only does the spectroscope show us a world made up from the same elements; but the discoveries of anthropology show us beyond the shadow of doubt that the fundamental facts regarding human life attest the essential unity of all mankind. Human mothers love their children in the same way; strong men feel about the same in the presence of the elementary forces of the universe. This proves that we are all one at basis.

The "humanities" are concerned with the researches into the meaning of the human spirit. And the result of the deepest search of the soul is the revelation of the common qualities that make our humanity one in essential character. Cultivation and environment have done much to alter the behavior of people of different races and civilizations; but this is really only a superficial modification. At basis they are one, and must be so understood by anyone who is to deal directly with the human spirit in all its variety and power of expression.

Thus modern scholarship is a source of revelation to all who are eager to know what life means. These are days when the light of science lies on the path of men, revealing the true meaning of the world.

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ELEVENTH WEEK, THIRD DAY: "*Una Persona, Nulla Persona*"

"The detached individual is an essentially lost being. . . . The citizens of the world of the future will not lose their distinct countries. What will pass away will be that insistent mutual hostility which gives to the nations of today, even in times of peace, so many of the hateful and distracting characters of a detached individual man."

—"The Hope of the Great Community," pp. 46, 51.

The truth of the Latin proverb, "*Una persona, nulla persona*" does not require debate. The least amount of reflection will establish the proposition contained in the four words. We must have human help from the first moment of our existence if we are to exist at all physically; and that which is true of our bodies is still more true in respect to our minds. We must have one another if we are to think straight, to love truly, and to choose that which is highest and most desirable in life.

But does the same law obtain in the case of the nation? We are assured sometimes that it does not. While it is apparent that an individual cannot exist in isolation from his fellows, there is no such law to govern the nation or the state.

And this is the very falsehood which brought about the greatest conflict in the history of the world. The same law obtains between races that rules among individuals to make them mutually dependent. The nation that casts aside its moral relations with others not merely becomes an outlaw, but it ceases to have at its disposal the means whereby it can become truly a nation, namely, the help of other free nations in the development of its own life and service.

Therefore the safety of a nation consists in the number

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of fellow-nations by which it can surround itself, to each of which it gives something and from each of which it derives something for its highest efficiency. To defy this law is to fail in attaining the highest good for a nation or for an individual.

ELEVENTH WEEK, FOURTH DAY: *The Permanence of Patriotism*

“Therefore, while the great community of the future will unquestionably be international by virtue of the ties which will bind its various nationalities together, it will find no place for that internationalism which despises the individual variety of nations, and which tries to substitute for the vices of those who at present seek merely to conquer mankind, the equally worthless desire of those who hope to see us in future as ‘men without a country.’ ”

—“The Hope of the Great Community,” p. 50.

Often the fear has been expressed that the rising of an international consciousness would render impossible or unnecessary the forms of patriotism which humanity always has considered essential to its highest life. Need this be so?

The fact that we are loyal to our own family is perfectly consistent with our loyalty to the nation. In fact, there could be no deep and beneficent national loyalty that did not presuppose and preserve the utmost loyalty to the family. And it is loyalty to the state that truly fills out one's loyalty to the family.

Now that which is true in the relation to the family and the nation is also true in reference to the nation and the nation of nations, of which it is a part and which it requires in order to perfect its own being and perform its mission among the states of the world.

Internationalism, therefore, calls for the renewal and the perfection of patriotism. Instead of destroying love of country it only perfects and ennobles it. The true internationalist is the true patriot and the true patriot must be finally the true internationalist.

The man who would burn the flag of his own country in order that he might fly the flag of all the countries is making the most terrible blunder possible. He has lost the very power that gives reality to his universal flag, that is, the validity of those individual factors of which the larger whole is made up. To be a member of a family does not involve the surrender of individuality but rather its realization and exaltation. To be an internationalist involves being a patriot.

ELEVENTH WEEK, FIFTH DAY: *The Social Meaning of the Cross*

“But however ill-comprehended, the ‘sign’ in which and by which Christianity conquered the world was the sign of an ideal community of all the faithful, which was to become the community of all mankind, and which was to become some day the possessor of all the earth, the exponent of true charity, at once the spirit and the ruler of the humanity of the future.”

—“The Hope of the Great Community,” pp. 36-37.

The words “*In hoc signo vinces*” have thrilled many a heart since they were blazoned on the banners of the conquering Christians in the fourth century. But the Christian people themselves have been slow in discovering the universal meaning of the symbol. To be sure Jesus is reported to have said: “*And I, if I be lifted up from the earth, will draw all men unto myself*” (John 12:32). But the full meaning of the words “all men” has been lost

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in the dust of controversies over the range of the atonement. The last half-century has witnessed the dawn of a great light on this matter also. We are learning slowly that there is no greater splendor in all the beauties of the Cross than its international significance. Thus it becomes the sign of the "ideal community" which shall emerge in the sphere of an inner loyalty to Christ.

But the Cross is also the pledge of the coming of that great day when the men of the earth shall find their union in the Christ who took this instrument of shame and made it the symbol of supreme and conquering love. So long as the Cross remains in the thought of humanity, so long the assurance abides that the reign of universal good will shall sometime come to pass.

ELEVENTH WEEK, SIXTH DAY: *Loyalty to the Highest*

"Loyalty, the devotion of the self to the interests of the community, is indeed the form which the highest life of humanity must take, whether in a political unity, such as in a nation, or in the church universal, such as Paul foresaw."

—"The Hope of the Great Community," p. 45.

When we seek for a single term that will gather up and interpret the essential meaning of the international organization of the world and our relation to it there is no word that will better express it than the one chosen by Professor Royce, "Loyalty." Whether it be to one's self, to the family, the state, or the great community, the fine test of any individual is his loyalty to the best in each realm.

The test of loyalty has been made in every age and applied to all spheres of life. The danger is, however, that we shall narrow the range of it and confine it to a party or a person. The martyrs have died for their faith; but the number of those who have lived for their faith is

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far greater. The finest loyalty is affirmed by a steady and patient life rather than by a swift and tragic death. What we need in this generation is the unyielding steadfastness of devotion to great constructive principles of life which will make us the champions of truth and justice at any cost. This may involve greater sacrifices than the giving up of life in battle or standing before a hostile court. But it is the greater test of loyalty.

Then we need to carry our loyalty into the largest relations of life. It is relatively easy to be faithful to the comrade or the commander whom we can see; it is far more difficult to give our loyal service to the cause that is so vast that it is international in scope or to be true to the comrade who is unknown by name. But here again we must rise to the level of such an allegiance. The unseen brotherhood is as real as the president of the corporation who sits in the next office. It takes vision and patience to enter into this relationship of fealty.

ELEVENTH WEEK, SEVENTH DAY: *Forms to Express the Great Faith*

"I believe that the future will invent, and will in due time begin very actively and productively to practice, forms of international activity which will be at once ideal in their significance and business-like in their methods, so that we shall no longer be dependent upon the extremely rare and precious beings called prophets or poets, to show us the way towards the united life of the great community."

—"The Hope of the Great Community," p. 59.

Every practical man knows that a great ideal must find adequate forms in which to express itself or it is of no real use to the world. As Bishop Brent says, "A body without a spirit is a corpse; a spirit without a body is a

ghost." The next thing to follow the gift of a great vision is the discovery of the forms in which the vision may be expressed in the terms of daily life.

Therefore all our talk about international consciousness and the solidarity of the race is little more than empty words unless we can discover workable plans by which the ideal can be expressed. If we are to have the nations united, their union must take place in the shape of courts and activities that are large enough to embody the vast idea. To work out such institutions will command the service of the greatest minds of the world. To plan an institution that will express the social consciousness of a small village is not a superhuman task; but to organize the world for self-expression in common endeavor is the greatest demand that ever has been made upon the scholar and the statesman.

But this problem will be solved. There are men who are competent even for this gigantic service. They will come forward as soon as the ideal is sufficiently defined and the vision that the prophets have seen will be worked out into institutions which will bless and save the world.

COMMENT FOR THE WEEK

For of all living beings man is the most dependent upon the help of his fellows. The young deer is able to move about soon after birth, but the human infant must be cared for longer and more tenderly than any other creature. The test of our civilization is made by the mortality scale of infants. John Fiske held that the most potent factor in the evolution of all our highest human powers was just this prolongation of infancy, bringing as it does all the more gracious factors of life into being.

And therefore it is as impossible for an individual to escape his vital relation to the community of his kind as

it is for the plants to live without the sunlight. The man who seeks to save his individual life will finally lose it, while he who yields his individual demands and desires to the highest welfare of the community will find his life not only here but forever in the growing life with God.

The practical issues of this principle are most important. Self-preservation is a primitive instinct. The man who ran away from his community to escape war service was seeking to save his own physical life. But he was losing his highest life at the moment. Every struggle for mere self-preservation at the cost of duty ends in the same way. Therefore the plain law for every one of us is to yield to the larger claims of the community. We shall find always that the first claim that the community makes upon us is that we become our best possible self for the common good. This was discussed at length in Chapter X. So there will be no final conflict between our individual and our social obligations.

The second important principle to be considered at greater length is the emphasis that Professor Royce lays upon patriotism and its relation to international obligation. He says:

“The community of mankind will be international in the sense that it will ignore no rational and genuinely self-conscious nation. It will find the way to respect the liberty of the individual nations without destroying their genuine spiritual freedom. Its liberty and union, when attained, will be ‘now and forever, one and inseparable.’ ”¹

It is most necessary that we keep this principle clear in all our discussion of internationalism. For the true love of country must not be lost but rather found in the search for the greater love of mankind. Unless we can feel the thrill of soul that comes at the sight of our flag waving in

¹ “The Hope of the Great Community,” p. 52.

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the breeze, unless we can kindle with the true ardor of the patriot when we hear the name of our country, then we have lost an essential factor in our life. Perhaps it would be better to remain narrow and provincial in our patriotic loyalties than to lose them in the larger conception of the race and the world.

But this need not be so. It is quite like the keeping of our own family name and ties when we enlarge our relations to include those of the neighborhood in which we live. Because we are sensitive to the common interests of the larger group that makes up our neighborhood we are not supposed to give up our loyalty to our own family name. On the contrary, the very fact that we are neighbors with many names gives each individual name a greater significance. If every family in the ward took the name Smith in order to secure ward unity, it would be the silliest proceeding that one could imagine. We keep our various names in order that the true unity of the ward or neighborhood may be preserved.

Or take another illustration that is peculiarly clear to Americans. We are citizens of different states. And we keep the atmosphere and traditions of those states. It would be a distinct loss if these were to be surrendered in order to secure the unity of the United States. We are united just because we are different. Let the citizen from Vermont go to Louisiana and he becomes sensitive in a moment to differences which are far deeper than those of climate or surroundings. If he is a wise man he will neither obtrude nor surrender his New England temper. He will learn and sympathize and understand. The man from Louisiana will not ask him to cease to feel the traditions of the Green Mountains. But he will ask him, and he will have the right to ask him, that he shall have a hospitable mind and a sympathetic spirit and shall think in terms of the whole country and of the far South while

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he is also a son of New England. And the man who fuses in his ideals the different points of view of the whole country becomes thereby the best citizen. He will be tolerant and also clear in his thinking.

Now that which is true of family loyalty in the relations of the neighborhood and of state loyalty in the relations of the nation is also true in reference to national loyalty in relation to international consciousness and obligation. The true cosmopolitan is the true patriot. He never surrenders his tradition and his temper; but he holds it in a teachable and sympathetic spirit. He knows that the nations could not achieve their highest unity without the one to which he belongs; and he knows that the nation to which he is loyal could not become truly great unless it were bound into the bundle of life with all the nations of the earth.

The principle is perfectly clear. The practice is somewhat more difficult. We all are born partisans. We fight for our particular heritage. Our training is generally in the line of the narrower rather than the broader loyalties. The school teaches the national history and tradition, as it ought to do. But there is a place for the international ideal also. This ought to be given recognition in the training which we give for citizenship. We never live fully until we are citizens of the Great Community.

CHAPTER XII

THE CHRISTIANIZATION OF DIPLOMACY

The following quotations have been taken from the addresses of Secretary John Hay, and have been chosen for this chapter on Christian Diplomacy both because of the value of the quotations and because of the illustrations which their author's life affords of their practicality as rules of conduct. Such ideals can find no more formidable testing place than those intellectual arenas in which Secretary Hay won so many victories. Several of the quotations are made up of sayings which he himself used in these addresses, the words of men whom he admired supremely—Lincoln, Tolstoi, McKinley, and Franklin. Such sayings, quoted and requoted, are of the spiritual stuff, which, kindled under the spell of love and admiration, finally burst forth into a flaming ideal for the world and become known to all, made visible in noble deeds. So the life of Hay illumines his words and those friendships which were their source.

DAILY READINGS

TWELFTH WEEK, FIRST DAY: *The Monroe Doctrine and the Golden Rule*

"But if we are not permitted to boast of what we have done, we can at least say a word about what we have tried to do, and the principles which have guided our action. The briefest expression of our rule of conduct is, perhaps, the Monroe Doctrine and the Golden Rule. With this simple chart we can hardly go far wrong."

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—Speech in reply to the toast, "Our Recent Diplomacy," at New York Chamber of Commerce Dinner, November 19, 1901.

The Monroe Doctrine and the Golden Rule! The combination of the two has a strange sound in our ears. And yet the Golden Rule is as practical and vital as the Monroe Doctrine in the actual relationships of nations.

The sincerity of America and of Mr. Hay himself in such a statement was tested when the Boxer trouble came to an end in China in 1900. It is impossible to enter here upon the details of John Hay's great service at that time, but his part in protecting the Chinese Empire from dismemberment was greater than that of any other statesman. Germany, Japan, Russia, England, all would have been pleased with a portion of the prostrate Empire. On September 6, 1899, Mr. Hay addressed to the leading nations his famous note on the open door, which requested each to respect the existing treaty ports, to allow the Chinese tariff to be collected as hitherto, and in the matter of port and railroad rates to treat other foreigners with impartiality.

As Thayer says in his *Life of Hay*: "By what was one of the most adroit strokes of modern diplomacy, Hay thus accustomed the world to accept the Open Door as the only decent policy for it to adopt toward China. Not one of the Governments concerned wished to agree to it; each saw more profit to itself in exploiting what it had already secured and in joining in the scramble for more; but no one of them, after Hay had declared for the Open Door, dared openly to oppose the Doctrine. It was as if in a meeting, he had asked all those who believed in telling the truth to stand up; the liars would have kept their seats."¹

In some respects our conscience as citizens lags behind

¹ William Roscoe Thayer, "The Life and Letters of John Hay."

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our conscience as individuals. How seldom would we find a citizen who would esteem it right to rush into the home of a prostrate neighbor to divide the spoil! But the nations, looking on coldly upon helpless China's struggles, indifferently asked, "Am I my brother's keeper?"

Among nations as well as between individuals the same great rule holds true—"Do unto others as ye would that others should do unto you." It was by this simple standard that Hay saved China from vivisection.

TWELFTH WEEK, SECOND DAY: *God, the Supreme Arbitrator*

"Perplexed and afflicted beyond the power of human help, by the disasters of war, the wrangling of parties, and the inexorable and constraining logic of his own mind, he [Lincoln] shut out the world one day, and tried to put into form his double sense of responsibility to human duty and Divine Power; and this was the result. It shows—as has been said in another place—the awful sincerity of a perfectly honest soul, trying to bring itself into closer communion with its Maker.

"The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both *may* be and one *must* be wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet.'"

—"Lincoln's Faith," in "Addresses of John Hay," pp. 239-240.

In this time of stress we can appreciate to some extent the agony of questioning with which President Lincoln

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reached this decision. It is difficult honestly to bring ourselves face to face with such problems, and still more difficult in the solitude of our own room to frame such ultimate truths. Man with freedom of decision, God with omnipotent power—how shall we reconcile the two?

But Lincoln gave an answer. God has not left this world to reel blindly onward in the making of a history where chance and the caprices of ignorant humanity shall be the determining factors. The final decisions rest with him. Just as truly as the hairs of our head are numbered and not a sparrow falls to the ground without the knowledge of our Father, so does he preside also over the destinies of nations. Sometimes he seems to us to linger, sometimes in the confusion of events we lose our way and can no longer trace his purpose, but the final great event is in his care and keeping. And so, however dark the hour, we need never despair, but wait in patience while we labor for what seems to us the right.

TWELFTH WEEK, THIRD DAY: *Man, the Laborer*

“The attitude of our diplomacy may be indicated in a text of Scripture which Franklin—the first and greatest of our diplomats—tells us passed through his mind when he was presented at the Court of Versailles. It was a text his father used to quote to him in the old candle shop in Boston, when he was a boy: ‘Seest thou a man diligent in his business, he shall stand before kings.’ Let us be diligent in our business and we shall stand—stand, you see, not crawl, nor swagger—stand, as a friend and equal, asking nothing, putting up with nothing but what is right and just, among our peers, in the great democracy of nations.’”

—Speech in reply to the toast, “Our Recent Diplomacy,” at New York Chamber of Commerce Dinner, November 19, 1901.

If God is the supreme Arbitrator, it is no less true that

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man is the laborer, the instrument through whom his purposes are brought to pass. We must be equally faithful in our trust of God and diligent in our business. The Christianization of the world can never be accomplished simply by passive faith. The second great factor is diligence.

The word diligence carries with it the very atmosphere of sanity and common sense. There is no need for the diligent either to crawl or to swagger. He has no time nor inclination for such subservience or pride. Such a man walks upright, face to the front, unafraid, with even poise of mind, keenly interested in all that takes place about him, but unshaken by it, with unhysterical genial kindness, with a wisdom gained from experience, respected by all. The portrait is that of Benjamin Franklin himself. There is no reason why such a man should not stand before kings—he is their equal.

In such manner ought a democracy to take its place among the nobility of the nations. And so it will take its place when all its parts, all individuals composing it, shall have attained to this ideal of the perfect whole—but not until then. So long as labor shirks and evades its responsibilities, with eyes upon the clock when they should be upon the task, so long as capital dallies with the notion that its wealth has relieved it of all personal burden of toil, our nation will never be ready to take its place adequately among its peers.

TWELFTH WEEK, FOURTH DAY: *The Perfection of the Whole Dependent upon the Individual Part*

“As you read, with an aching heart, his [Tolstoi's] terrible arraignment of war, feeling that as a man you are partly responsible for all human atrocities, you wait with impatience for the remedy he shall propose, and you find it is—Reli-

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gion. Yes, that is the remedy. If all would do right, nobody would do wrong—nothing is plainer.”

—Address at Thirteenth International Congress of Peace, Boston, October 3, 1904.

We find in this quotation one of the vital links connecting individualism and nationalism in this task of Christianizing the world—“If all would do right, nobody would do wrong.”

The individual was the great discovery of the Renaissance. Henceforth it seemed that men were to be saved or lost as individual souls. But therein was revealed only one side of the truth. The state is not all; the individual is not all. Christianity never can find its perfect expression upon earth, until the state is Christianized in all the individuals which compose it; the individual never can live at his best until the state of which he is a member is controlled by the spirit of Christianity. The great brotherhood of nations never can be perfected until each individual state has been thus Christianized.

Thus each man becomes responsible for the perfection of the whole. Why should I do right? For the sake of my own salvation, for the sake of my family, of my friends, of my country? Yes, but also for the sake of the world! In this exalted motive we become united with the great purpose of God himself—“God so loved the world that he gave” (John 3:16). If for love of the world we, too, would each do right nobody would do wrong, and peace would come. There would be no more crime, no more of those terrible and loathsome experiences which only in the reading have daily filled our minds with anguish.

It is the simplest and at the same time the most complex remedy in the world, because it depends upon such a multitude. A peace conference, an international court—how comparatively easy it would be to bring these about! And

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very few of us would have anything to do personally with attaining this end. But this is our task, yours and mine—each to do right.

TWELFTH WEEK, FIFTH DAY: *Christianity in Trade Relationships*

“Commercial wars are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not.”

—From a speech of William McKinley, quoted by John Hay in a memorial address by invitation of the Congress delivered in the Capitol at Washington, February 27, 1902.

Many sincere and earnest people have deemed it necessary to keep their religion and their trade in two separate moral-tight compartments. Other questions of conduct might commingle with their religious ideals, but trade never. It has even been a partially tabooed subject in the pulpit. Other themes the preacher may treat with impunity, but he must handle with care those principles which he attempts to apply to the conduct of business.

The churches of America have sent missionaries to foreign lands in the same ships which have carried the oftentimes corrupting influences of American business enterprises.

“While the missionary has been carrying to the Orient the words of life, our industrial civilization has been transporting the seeds of death. While the Gospel has been modifying the callousness of primitive people to human suffering, the exploitation of the weaker races by the white man has become a world scandal, as in the Congo rubber atrocities and the slavery of the cocoa plantations of West Africa.”

The trade relationships of nations, both between the greater nations and the weaker and between those nations

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which are peers, should be marked by the spirit of mutual helpfulness, not by a jealous or indifferent selfishness. Does this ideal seem an impracticable dream? Yet it is held up by such a diplomat as Hay and finds illustration in his life.

When sent as ambassador to England his great task during his first year of residence there was the fostering of friendship between the two nations. Several great questions between the two were then awaiting settlement—the dispute over the Behring Sea fisheries, an international agreement on bimetallism, the Venezuela arbitration, and the high protection of the Dingley Tariff Bill. It was in the midst of problems such as these that Secretary Hay held to a policy of good will and friendliness in trade relations.

TWELFTH WEEK, SIXTH DAY: *A Partnership in Beneficence*

“The reasons of a good understanding between us lie deeper than any considerations of mere expediency. All of us who think cannot but see that there is a sanction like that of religion which binds us to a sort of partnership in the beneficent work of the world. Whether we will it or not, we are associated in that work by the very nature of things, and no man and no group of men can prevent it.”

—Speech at Easter Banquet, Mansion House, London, April 21, 1898, in response to the Lord Mayor's toast to the ambassadors and foreign ministers present on this occasion.

The business relationships of the nations at one time tend to drive their peoples asunder and at other times to draw them into closer relationships. But those activities which are carried on wholly for the spiritual benefit of men, those works which uplift mankind into higher realms

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of art and beauty, at all times draw the people of the earth into closer harmony.

"Works of art," says Hay, "of invention, of faith, of literature, bind nations together whether they will or no, and these all have their source in religion. With or without men's intention or planning the work of spiritual unification goes onward."

How clearly this was illustrated in the Great War by the reluctance with which many finally came to believe any great evil of that nation which produced a Goethe and a Schiller, a Bach and a Beethoven! For years our students have crossed the waters to the universities of Germany in search of philosophical, medical, theological, and musical training. Deed after deed of provocation was necessary before America was ready to turn against her teacher. Those ties would have held in spite of many wrongs. They had been formed and strengthened without any promotion by the *junkers*, without any intention of the state, and even now, in spite of its incomprehensible frightfulness, they are not wholly lost for all future time.

It is beyond our power to manufacture a genius, and when he has appeared, miraculous, God-given, it is equally beyond the power of even the most wicked wholly to destroy his influence. In like manner the results of a purely beneficent deed can never be altogether lost and these spiritual powers will forever be united in a partnership of beneficence throughout the earth.

TWELFTH WEEK, SEVENTH DAY: *People of Good Will*

"We shall still compete with each other and the rest of the world, but the competition will be in the arts and the works of civilization, and all the people of good will on the face of the earth will profit by it."

—Speech at an Independence Day Banquet,
July 4, 1898.

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The final Christianization of the world will result in nations of good will. The very words "good will" are sanctified, and when we utter them we seem to hear the bells of Christmas and the echoes of the angels' song, "Good will toward men."

It is not enough that the nations should deal justly with one another, that they should aid one another through the influences of art, of culture, and of philanthropy. The motive behind all these noble influences must be that of good will. "For their sakes," said Jesus, "I sanctify myself," and only a little later Paul, that tireless laborer and dauntless sufferer, wrote, "If I give my body to be burned, but have not love, it profiteth me nothing" (I Cor. 13:3).

We must have a genuine desire that all people may live in prosperity and happiness, that they may live at their best—not the English and the French alone, not those people who are most like ourselves, but the Chinese and Negroes and the Esquimos, the people most unlike Americans. It is eighteen hundred years since Christ lived and died, and yet how far away Christian people have been in recent history from this ideal. Our desire for the well-being of others has been limited by our own national boundaries, or by our own ties of race.

Even in our own cities this limitation of our good will exists; it is not wholly banished from our churches. How difficult it is to feel the same enthusiasm over the Armenian or the Persian who enters the house of worship in a factory town that we feel over the well-dressed neighbor who owns the pew beside our own. Are we just as anxious that he should feel at home and become a member of our fellowship?

Do we exercise the same thought over the new grammar school which is going up in the Polish district that we give to the grammar school of the rich people on the hill?

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And yet it is of supreme importance that these children of the poorest homes, whose knowledge of our American civilization, whose future judgment as voters, whose physical development and health even, depend almost wholly on the school, should have the best that our taxpayers can afford.

Our good will must embrace all races, all people. Then, and not till then, shall we be ready to join in the rest of the angels' song of "peace on earth."

COMMENT FOR THE WEEK

The Church has long preached the Golden Rule, industry, honesty, justice, philanthropy, and love—those Christian virtues which have been emphasized in the preceding quotations. But it has presented them for the most part as virtues for the individual, not for the nation. We have always inclined to a lurking suspicion that because of its size, its complexity, a nation could never follow such altruistic, such other-worldly rules of conduct as those laid down in the New Testament.

It is a great thing, therefore, when we find such a successful diplomat, such a man of the world as John Hay proclaiming these ideals as his laws of action. Not only that—he points out to us how those motives were held also by those great men whom he honored, Lincoln, McKinley, and Tolstoi. Can a statesman like Hay actually carry out the teachings of a dreamer like Tolstoi? Hay believed it possible.

His ardent assistance of Lincoln in his early years, his defence of China, his attitude on the Philippine question, his very success in the cultivation of friendly relationships between the United States and those countries to which he went as ambassador, are all proofs that these principles were controlling motives in his conduct.

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Nor do these motives find illustration in his public achievements alone. Take for example that saying of Franklin's concerning industry. Thayer, Hay's biographer, tells us of Hay's inability to be idle, even when he had returned to his Illinois home at the completion of his French ambassadorship, and had as yet accepted no other appointment.

"If I stay at home," he writes, "I cannot idle or read for amusement, without being haunted by the ceaseless reproach of misspent time. But in the fields, tiresome and monotonous as the work may be—such as shoveling dirt or dropping corn—it frees me utterly from the sense of responsibility for the passing hour. I am doing work, substantial, real work, which would have its result doubtless some day, and so I plod on and watch the sun, glad after all when my day is done and I can ramble home through the magnificent hills and valleys that surround this town."²

Was Hay a lover of other races, was he eager to benefit them, when he came into personal contact with them? On his journey home he writes in his diary, "Met on the cars a lame darkey in trouble, and paid his fare to Washington."

Hay has been described over and over again as a cosmopolitan. He was, indeed. But it is not alone the ease with which he adapted himself to the court life of different countries which we admire. It was that cosmopolitanism in which he resembled the great-hearted Master of men. The final standard by which we may estimate the success of the Church's efforts is the cosmopolitanism of the Christ. In his mind there were no class distinctions, no racial hatreds, no national rivalry. To him all were alike children of one Father, members of one family upon earth.

This great duty of friendliness and good will has ever

² William Roscoe Thayer, "The Life and Letters of John Hay."

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been the message of the Gospel to the nations, but they have faltered, and turned instead to subtle diplomacy, and with suspicious watchfulness have dealt craftily with one another. The cosmopolitanism of Jesus has seemed too simple and too tremendous a thing to apply to our international politics. Only a few great men have believed in the practicality of its simplicity. But because they believed in it as an international possibility, we too may believe, and act accordingly in all our human relationships.

John Hay's faith is summed up in the following hymn, which expresses his thought of the will of God and the rights of man:

“Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto Thee,
‘O Lord, Thy Will be done.’

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headsman's axe may flash
Thy message unto men.

Thy Will! It bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O Lord, be there Thine arm made bare,
Thy righteous will be done.”

CHAPTER XIII

THE SONGS OF THE CHRISTIAN PEOPLE

If one would discover the inmost thought and feeling of any race, let him study its songs. We sing better than we write or act. The earliest expression of the genius of a race is in its poems. The Church has put its visions and its love into its hymns more truly than it has been able to embody them in its formal creeds or its institutions. Whenever one grows weary of the wrangling differences of Christians it is a comfort to retreat to the hymns of the faith and find there the expression of love and aspiration freed from the conflict of warring sects.

One needs only compare the hymnbooks that are most used today with those that were published even half a century ago, to see the way in which the vision of world service and the essential brotherhood of the race has been gradually finding expression in the songs of the Christian people. This study is devoted to a consideration of seven hymns selected from many, in order that the international aspects of Christianity may be seen more clearly.

DAILY READINGS

THIRTEENTH WEEK, FIRST DAY: *Our Common Humanity*

"Eternal Ruler of the ceaseless round
Of circling planets singing on their way,
Guide of the nations from the night profound
Into the glory of the perfect day,
Rule in our hearts that we may ever be
Guided and strengthened and upheld by Thee.

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We are of Thee, the children of Thy love,
The brothers of Thy well-beloved Son;
Descend, O Holy Spirit, like a dove,
Into our hearts, that we may be as one;
As one with Thee, to whom we ever tend,
As one with Him, our Brother and our Friend.

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth, and thus to follow Thee.

O clothe us with Thy heavenly armor, Lord,
Thy trusty shield, Thy sword of love Divine;
Our inspiration be Thy constant word;
We ask no victories that are not Thine.
Give or withhold, let pain or pleasure be;
Enough to know that we are serving Thee.”
—John W. Chadwick, 1864.

This noble hymn expresses the fundamental unity of mankind and the international aspects of the Christian religion. Of course, a hymn must not be didactic or theological; but great convictions lie behind all true hymns. So it is here.

How true it is that we must be one “in hatred of all wrong”! One of the men who has written concerning the war with rare skill is Coningsby Dawson. He says that while he was in the trenches he felt toward the foe only the sentiment of a contestant in point of strength. When he was sent to the border and saw what the Germans had done to their captives, as the poor victims came back repatriated when they could no longer serve the aims of greed and lust, he began to feel the moving of an intense hatred. He understood what it was to hate wrong.

Recall that wonderful phrase in Isa. 63:5, in which the mighty Figure (“I that speak in righteousness, mighty to

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save”), moving blood-red to the accomplishment of his purposes, says: “And my wrath, it upheld me.” Our hearts are not brave until they are stirred by great passions which move and sustain them. One of these is hatred of all wrong. Match it by the mightier love of all good and you make a soldier of Jesus Christ. And the world must be saved by such ideals.

THIRTEENTH WEEK, SECOND DAY: *A Hymn for the City*

“Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the sound of selfish strife,
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadow’d thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood’s helplessness,
From woman’s grief, man’s burden’d toil,
From famish’d souls, from sorrow’s stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city’s streets again;

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the city of our God.”

—Frank Mason North, 1905.

A hymn like this would not have been thought of a cen-

SONGS OF THE CHRISTIAN PEOPLE [XIII-3]

tury ago as an expression of the defined purpose of the Church. But now we are conscious of the significance of the city and of the responsibility of making the cities of earth like the City of God.

The modern city has come to possess the general characteristics of the commonwealth of nations. An American city gathers into itself all the nations of earth; it presents the life of all the races in some particular aspect; it furnishes a challenge that we must meet in our own borders while we are seeking to solve the international problem. So the American city today is the microcosm of the great world.

When we think of the city we are inclined to think of either the slums or the boulevards. Either the submerged tenth or the emerged tenth is considered; the great four-fifths of normal, healthy, and ambitious people are generally forgotten. But here lies the hope of the future and the energy with which the city is to be uplifted. If we can charge the great middle class with the ideal of social responsibility and universal good will, we shall have the resources lined up to save the modern city.

The city is terrible in certain of its aspects; but it is wonderful and lovely in its inner character. Jesus loved the city and yearned for it. The Christian people must follow their Master in praying and working for the city of today.

THIRTEENTH WEEK, THIRD DAY: *A Song for One's Country*

"Lord! while for all mankind we pray,
Of every clime and coast,
Oh, hear us for our native land,
The land we love the most.

Oh, guard our shores from every foe,
With peace our borders bless,

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With prosperous times our cities crown,
Our fields with plenteousness.

Unite us in the sacred love
Of knowledge, truth, and Thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee
Our country we commend;
Be Thou her refuge and her trust,
Her everlasting friend."

—John R. Wreford.

In every possible way we have sought to emphasize the truth that no international ideal is permanently balanced and possible of realization unless it involves also loyalty to one's country. Patriotism and an international vision cannot possibly be separated.

Patriotic hymns, therefore, are vital to the songs of humanity. The one that we have chosen for the day's meditation is not so well known as those that we sing commonly; but it is noble in sentiment. It begins with that blending of the universal and the particular interests which must unite in the true ideal of human brotherhood. We pray for all the world and we pray for our own country together.

Then we do not hesitate to ask for those material blessings in which the foundations of all the higher life of a nation are laid. For it is impossible to expect any high or happy national life when the struggle for physical existence is so intense that it consumes all the energies of the body. The people are not able to hear the voice of God when they are consumed with anguish of spirit.

Then we recognize that the basis of national and international welfare is the same, that is, love and liberty. The deep desire to know, to be true, to be free, and to understand God assures the peace and happiness of a people, if

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only all these are fused into a passionate religious loyalty. God is the final object of the people's love and devotion.

These are the truths that have been put into this hymn of patriotism. It cannot be sung without realizing that when all the nations are united in such an ideal the true federation of noble peoples will have come.

THIRTEENTH WEEK, FOURTH DAY: *A Prayer for the People*

"When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!
Flowers of Thy heart, O God, are they;
Let them not pass, like weeds, away—
Their heritage a sunless day:
God save the people!

Shall crime bring crime for ever,
Strength aiding still the strong?
Is it Thy will, O Father,
That man shall toil for wrong?
'No,' say Thy mountains; 'No,' Thy skies;
Man's clouded sun shall brightly rise,
And songs ascend instead of sighs:
God save the people!

When wilt Thou save the people?
O God of mercy, when?
The people, Lord, the people,
Not thrones and crowns, but men!
God save the people; Thine they are,
Thy children, as Thine angels fair;
From vice, oppression, and despair,
God save the people!"

—Ebenezer Elliott, 1781-1849.

"God save the King!" has been the song of nations for generations. It was not a selfish prayer for a person in

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its original conception. The king represented the state and the welfare of both was a matter of mutual concern. But it came inevitably to be a petition for a person rather than for a people. It never can stand permanently as the hymn of a democracy.

We are far nearer the heart and true yearning of the modern man in this hymn for the salvation of the people. One thinks of the old prophet's challenge in the first chapter of Isaiah as he calls the heavens and the earth to hear the charge against those who have rebelled against God and to give in their verdict. The sky and the mountains are in league with the purpose of God to bring better things to his children than any that they have thus far attained. It is a fine and noble answer that they give back in response to the singer's question.

The people belong to God and God belongs to the people. This is the fundamental idea that lies under this passionate hymn of aspiration. Since this is so, in the end injustice must be done away and truth and right must prevail. We are sure of this because God and the people belong to one another. We recall that this was the message of Phillips Brooks, here repeated in this hymn of faith and yearning.

THIRTEENTH WEEK, FIFTH DAY: *A Song for the New Day*

"Thy kingdom come—on bended knee
The passing ages pray;
'And faithful souls have learned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong,
And for the everlasting right
The silent stars are strong.

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And lo ! already on the hills
The flags of dawn appear ;
Gird up your loins, ye prophet souls,
Proclaim the day is near—

The day in whose clear-shining light
All wrong shall stand revealed ;
When justice shall be clothed with might,
And every hurt be healed ;

When knowledge, hand in hand with peace,
Shall walk the earth abroad,—
The day of perfect righteousness,
The promised day of God.”
—Frederick L. Hosmer, 1891.

In days of war and suffering it is not easy to pray in confidence for the coming of the kingdom of God. The end seems so far off and the consummation is delayed so long ! We need two assurances then : first, that the beginning of the better time is at hand, and, second, that it will surely come in the end.

It takes the insight of the true prophet to discover the soul of good in things that appear to be evil and the indications of the nobler time in the dark days of trouble. Keen eyes and discerning minds are called for in times of war and hatred. But the dark days are never wholly unrelieved by the signs of encouragement. Hopeful hearts see the faint blush of the morning even above the mists and clouds of bitter days.

Then we like to be sure that the eternal forces of the universe are on the side of the right. There are times when we simply must rally to our side these spiritual energies on which the leaders of the race always have relied. They will not fail us in the end. This is the truth that Washington Gladden put into his song of hope entitled, “Ultima Veritas.”

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“In the bitter waves of woe,
 Beaten and tossed about,
By the sullen winds that blow
 From the desolate shores of doubt,
When the anchors that faith has cast
 Are dragging in the gale,
I am quietly holding fast
 To the things that cannot fail.

I know that right is right;
 That it is not good to lie;
That love is better than spite,
 And a neighbor than a spy;
I know that passion needs
 The leash of a sober mind;
I know that generous deeds
 Some sure reward will find.

That the rulers must obey;
 That the givers shall increase;
That duty lights the way
 For the beautiful feet of Peace;
In the darkest night of the year,
 When the stars have all gone out,
That courage is better than fear;
 That faith is truer than doubt.

And fierce though the fiends may fight
 And long though the angels hide,
I know that Truth and Right
 Have the Universe on their side;
And that somewhere beyond the stars
 Is a Love that is better than fate;
When the night unlocks her bars
 I shall see Him—and I will wait.”

THIRTEENTH WEEK, SIXTH DAY: *A Hymn of World-
Wide Missions*

“We’ve a story to tell to the nations
 That shall turn their hearts to the right,
A story of truth and mercy,
 A story of peace and light.

SONGS OF THE CHRISTIAN PEOPLE [XIII-6]

Chorus:

For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come on earth,
The kingdom of Love and Light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord;
A song that shall conquer evil
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord who reigneth above,
Hath sent us his Son to save us,
And show us that God is love.

We've a Saviour to show to the nations
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God."

—Colin Sterne, 1896.

The missionary hymns of the Christian Church are among the most beautiful that ever have been composed to express the highest ideals of Christianity. It is not an easy task to select any one that will represent this group of songs of conquering faith. The one printed above is of recent date and seems to sum up and express the motive of world-wide missions.

The imagination of Christians always has been captured by the idea of the universal extension and the final triumph of the "faith of the fathers." It also has been apparent that it must be also the faith of the children. The unmodified faith as the fathers expressed it never can fully meet the needs of their children. Every age must state its own faith in the terms of its own time.

And there is no part of the record of Christian action that is more splendid than that which reports the missionary achievement under the inspiration of the interna-

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tional ideal which Jesus brought to this world. It has the largest number of noble names in it. It has the greatest record of universal benefits to its credit. The military masters of history have brought death and destruction in the train of their efforts; but the great world-missionaries have never done anything but good to the people to whom they have gone with their message of a Saviour. These messengers of good news have been the supreme benefactors of the race, because they have been the ceaseless heralds of love and good will.

THIRTEENTH WEEK, SEVENTH DAY: *A Hymn for the Coming People*

"These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom, of loftier mould,
And mightier music thrill the skies;
And ev'ry life shall be a song,
When all the earth is paradise.

There shall be no more sin nor shame,
Though pain and passion may not die,
For man shall be at one with God
In bonds of firm necessity."

—J. Addington Symonds, 1880.

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There are four marks of the loftier race represented in this great song.

The first is freedom. It is impossible for the dream of brotherhood to come true while anyone is in bondage. This means something more than physical slavery. The man who has caught the vision of the unity of mankind will never stop until he has worked himself and his comrades free from all the weaknesses and sins that mar his manhood.

The second mark of the nobler race is peace. Far off as that day seems at times, we know in spite of war and wrong that the time is coming when reason and good will shall prevail among men. Sometime reason will gain the mastery over selfish passion. Then the race will turn no more to kill and destroy.

The third mark is prosperity. How we destroy the good gifts of God to us! There is enough for all of us on earth, if only we would produce it and distribute it with true regard for the welfare of all mankind. Yet we burn and break and waste until more than half the world is miserably poor and only a small number are rich. There must be a better time. The nobler race will bring it.

The fourth characteristic of the coming people is their union with God in purpose and blessing. Jesus said that he and the Father were one; he prayed that all men might also be one with them. This was not a mere beautiful phrase. Jesus meant it to be a fact. It sets the ideal for the race as well as for the individual.

COMMENT FOR THE WEEK

As we study the songs of the Christian people we are impressed by two facts:

They reveal insight rather than express doctrine. The singers have looked into their own hearts and into the

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broad world and then they have written what they saw there. It is the man of vision who has written the song. It is an outburst, not a formula. This is what gives it power. It is fresh from the fields and does not smell of the lamp. The stamp of originality is upon it; it does not mouth other men's opinions. Therefore these songs are refreshing and they set our feet forward with new joy on the roads that lead to victory.

They voice aspiration rather than definition. These hymns set forth what the race longs to be when it is uttering its noblest moods. There is something stifling in definitions and formal teachings. They stiffen us into opposition and set us in the mood of criticism and protest. But when we hear a great aspiration expressed in forms of beauty, we are won to assent with eagerness. It is like the call of the morning to a refreshed body. Fatigued and depressed, we cannot answer the summons to new tasks with joy; but when the powers of body and mind have been renewed by sleep and the bugles of the morning call us into action we go to our tasks with joy.

Nobody ever fought for a formal proposition with half the passion with which he would face death for a song. That is because the passion of aspiration is added to the expression of essential truth in the hymn. We know that the writer has expressed the highest aspiration and deepest insight of the race in the hymn which becomes the rallying cry of our militant energies.

The substance of the vision in these hymns which we have studied can be discerned readily. At least four items are constantly recurring:

The worth of humanity. The race is seen to be worth so much that God is ready to make supreme effort to save it. Mankind appears in these hymns as the most precious thing in the universe. To the cynics this is not true. They are fond of telling us that human life is a petty side-

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show on a ridiculous satellite of a third-rate star. They reduce humanity to its comparative place alongside astro-nomic space and geologic time and then ask us to pity ourselves that we dared to think that we were worth anything to God.

The singers of the race songs are impatient with such a dismal report. They look into the universe and estimate relative values. They are aware of the light-years of distance that sunder the stars in their cold immensities; but they look at what Livingstone did in Africa within the span of a human life and declare that the values are all in favor of the great lover's work. They are sure that "a ruddy drop of human blood the surging sea outweighs." So they tell us that we are to believe in man and therefore to work for him.

The love of the Father God. The singers are sure that the love of the Father of all mankind never will cease to act for their highest good. They know that God is great and good and near; but they are sure also that he loves all his children with an everlasting love and that he will never leave them nor forsake them.

They know that the world is full of bitter grief and that rending pain is the lot of man; but they are clear that even in these experiences the love of God is shown to his children. So their songs bring comfort and hope into the long hours of the soul's dark night and they steady the flagging steps of those who march doggedly ahead through the quivering heat of dusty roads.

What a glorious thing it is to be sure of the love of God for all the world! That Chinese coolie; that African mother; that statesman in the Senate; that tramp defying the laws of healthy labor; that college girl playing tennis; that gutter kid leading his gang to new mischief—think of it—God loves them every one and there is a place in his heart for each. Somehow that sets pulses beating in the

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heart of a man that never thrill at any other stimulus. And it is the poets and dreamers of the commonwealth of God who tell us this.

The loveliness of Christ. It is difficult to find the right word to express what we mean. Perhaps "loveliness" is too sentimental a term; but we mean it strongly and positively. The singers of the Christian hymns put this truth at the very center of their vision and aspiration. They see the worth of humanity and the love of God both expressed in Jesus Christ. What God is and what the soul is worth are seen in his perfect life.

But there is something far more than this in the vision of the loveliness of Christ. Somehow he has the power to make men like him as he comes into them and lives again within the ranges of their own human action. This is a truth impossible of definition; but it is possible of experience. And this is what Christians have experienced and what they have reported in all the great utterances of their faith. We are created anew in Christ.

Perhaps this seems at first glance too vague a description of the great motives that master the life of a strong man. But this is the way in which Paul describes the purposes that guided him. And certainly Paul was a man of the most forceful and practical character. He acted the part of a constructive thinker, a practical man, a genuine leader of others. Charles Cuthbert Hall speaks of him as "the most cosmopolitan of churchmen." He knew how to take command of the frightened crew of a ship in a storm; he was easily the master of situations that would have daunted any but the most clear-headed of men. But when he tried to describe the very inmost fact about himself he said that Christ, living and personal, was that fact, resident in his living body and commanding his personal will through the actual possession of it. That was no weakling's theory.

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The triumph of goodness. The hymns of the faith have much to say concerning the final victory of the good in human life. This takes many forms. We find it often represented under the figure of the city. Sometimes it is the kingdom of God that embodies the idea. But in every case it is the unshaken faith in the victory of the forces of right over those of wrong.

Such a faith is absolutely necessary if we are to win a consistent and serene view of life. This universe is not a permanent dualism, with the good always compelled to do battle with the evil. Sometime the higher unity must come and the good must triumph. This is the kind of a faith in which Robert Browning "never turned his back but marched breast forward." In such a faith Jesus lived and died. This is the noble heritage transmitted to us by the past. In a faith like this we are not afraid to go out to meet the future "without fear and with manly hearts."

So the songs of the Christian people are heartening and ringing with courage and good cheer. Those that sound the note of gloom soon pass away; the great hymns come sounding down out of the past where brave men wrought and conquered, telling us that God is on the side of the true and right. The Christian hosts move forward to the conquest of the whole world, singing as they go.

CHAPTER XIV

A TEACHER OF GOOD WILL

The selections studied this week are taken chiefly from two books written by President William DeWitt Hyde of Bowdoin College. The first of these is the Lyman Beecher Lectures on Preaching at the Yale School of Religion for 1916, entitled, "The Gospel of Good Will as Revealed in Contemporary Scriptures." The second is a small book entitled, "The Best Man I Know Developed Out of the Will for the Good of All." This is a study in brief outline of the character that is created through loyalty to the international factors in the Christian religion. Good will is regarded by President Hyde as a most real and potent element in daily life. As he says:

"Good Will is not an impersonal abstraction floating in empty air. It is the fundamental attribute of God; the essential nature of Christ; the characteristic quality of the Spirit: and whoever lives in Good Will thereby becomes a son or daughter of God, a brother or sister of Christ, a disciple and friend of the Spirit."—"The Gospel of Good Will," p. xi.

DAILY READINGS

FOURTEENTH WEEK, FIRST DAY: *The Best Man's Internationalism*

"His will for the good of all leads the Christian to take up for himself and for his country more than the United States' burden cautiously coun-

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selling by Washington, more than the American burden audaciously assumed by Monroe, more than the white man's burden eloquently sung by Kipling—the civilized man's burden prophesied by Isaiah and promulgated by Christ—the burden of our share in the federation of democracy, the promotion of the peace of the world, and the protection of the innocent weak by the leagued might of the strong.

Thus when he fights he will be fighting not for his country alone, but for that world welfare of which his nation is one of many agents;—he will be fighting for the real good of the nation against which he is compelled to wage war.”

—“The Best Man I Know,” pp. 92, 93.

It may seem like hypocrisy to speak seriously of fighting for the real welfare of a nation with whom another is at war; but it is most serious fact. Just as a conflict of any kind may easily be imagined in which the one who takes the offensive is suffering and is in the wrong, so we may have a great contest between nations in which one or more that are in the wrong may finally be defeated and this may be for their highest good. Who doubts now that in the great Civil War in the United States the Northern armies truly achieved the highest good of the South? It was a bitter conflict and the struggle was carried on with intense passion; but in the end the Confederate cause won its victory through defeat, since the higher good of the states in the South was achieved in the contest.

And therefore the burden of other nations rests upon each member of the great international family. If the time comes when one offends, it may be necessary for the others, in the exercise of the highest good will, to carry on war and even to destroy vast resources of the offender, not for the sake of punishment, but in order to work out the highest welfare of the nation that defies the laws of

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international security and honor. It is no longer possible to live in ease and isolation; the common burden must be borne by all the nations together. This is the most extensive and logical application of the message of Christ to the whole world.

FOURTEENTH WEEK, SECOND DAY: *Rendering International Service*

“The man of Good Will must rise higher than nationalism in his patriotism. President Wilson at the close of his message in December, 1915, called attention to the new era on which we have entered. It is the era in which we have had the greatness of world-concerns thrust upon our attention. We cannot think world-thoughts worthily without being prepared for whatever sacrifice our world-responsibilities may call. Not in readiness for aggression or insolent interference in the affairs of other nations: but in sympathy for all who are in disorder and oppression, we must be strong enough to render our reasonable and proportionate service; by peace whenever peaceful arbitration is possible; by war whenever righteous war is unavoidable. The nation that lives up to the Gospel of Good Will must accept the perpetual sacrifice which world-wide responsibility involves. On no easier or cheaper terms can any nation rise from nominal to vital Christianity.”

—“The Gospel of Good Will,” p. 158.

It is far easier to consider accepting responsibility than it is to render at great cost the service that is essentially involved in the fact of responsibility accepted. Yet every nation is pitilessly compelled to go on to the second step once the first is taken. For this is the practical test of international feeling and vision. The brotherhood of nations is something more than the theory of dreamers; it is a stern fact that may at the last issue call a nation to give

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itself in utmost sacrifice of its resources to the defense of the ideal.

President Hyde says that the service that a nation may be called upon to render must be "reasonable" and "proportionate." These are significant words. No nation is supposed to be swayed exclusively by its emotions; nor, on the other hand, dare it be simply logical in all its decisions. But reason ought to determine duty and define service. Then the obligation is in proportion to the power that the nation possesses. Even in this regard, however, there may come times when one nation alone must stand in the place of peril and bear a burden and render a service entirely out of proportion to its size or resources. So there is no rule that can be defined for every case. The nation which most truly understands its international responsibilities will never be swayed by mere prudence; it will dare to undertake any service at any cost, so long as it recognizes the need and is devoted to the ideal.

FOURTEENTH WEEK, THIRD DAY: *Service to the Limit*

"Rather than sacrifice treaty rights and the civilization that rests upon them to the ambitions of a treaty-breaking militarism, Belgium, single-handed and unsupported through those terrible days of August, 1914, cheerfully, unitedly, patriotically, religiously, sacrificed the material to the spiritual; the individual to the social; the national to the international; and gave her little but essential contribution to the cause of humanity and liberty, democracy and essential Christianity, in the hour of its greatest danger. Belgium has suffered the loss of all things—all *save her soul*. But, in consequence of her sacrifice, there is still hope for the cause of national liberty and international honor."

—"The Gospel of Good Will," p. 136.

We noted in the study of yesterday that it was impos-

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sible to determine the range of service to the international cause which any nation might be called upon in an emergency to render. We now look at the specific example of this principle that is most familiar to us.

It would have been easy for Belgium to have yielded to the demand of Germany that she permit the armies of the Kaiser freely to pass through her territory on the way to France. The world would have known that Belgium was powerless to resist adequately. She could have made a most fair plea of being compelled to yield to necessity. But Belgium did not do this, and the story of the Three Hundred at Thermopylae bids fair to have another tale as glorious to rival it.

In fact, it is impossible to put any logical limits on heroic international loyalty. It will not accept the classifications of prudence; it is too big and chivalrous to do this. It does not stop to weigh reasons and balance considerations; when it discovers that a human right is being violated, it springs to the rescue without stopping to ask questions. As John Masefield says, there were countless young Britishers who did not know much or even anything about the geography of Belgium or Poland; still less did they understand the difficult diplomatic questions involved; but somehow they knew that a great wrong was being done and they leaped in to give all they had to set that wrong straight. This is instinctive internationalism: it is the spirit of Christ prompting to service to the limit.

FOURTEENTH WEEK, FOURTH DAY: *Good Will and Preparedness*

“Good Will requires such measure of preparedness as will defend us against aggression, fulfil our obligations to our neighbors, maintain our rights in treaties, and contribute to the justice and peace of the world an influence commensurate with our numbers, our wealth, and our intelli-

gence. Less is folly; more is crime. That the preacher of the Gospel of Good Will should proclaim; leaving to statesmen the determination of precisely what is that measure of preparedness. The Christian attitude toward war is happily expressed in the epitaph proposed for Rupert Brooke and Roland Poulter: 'They went to war in the cause of peace and died without hate that love might live.'"

—"The Gospel of Good Will," p. 43.

The highest loyalty to the international consciousness does not demand that any nation shall permit itself to become the passive object of aggression. If we all could reach the ideal together there would be no need to take time for the practical consideration of this subject; but as the world is organized today there are practical reasons for such a measure of preparation to maintain the integrity and just rights of a nation as shall make it impossible for a plundering nation to have its will. In fact, love is never weak. If anyone thinks this to be so, let him see what strength the love of offspring will infuse into a mother animal. Beware the she-bear defending cubs! And therefore the highest love of all does not remove the most loyal love for one's own. The only inconsistency that appears exists in the theory and not in the practice.

The Great War has been proving this. It was love for the unseen women and children of violated Belgium which evoked the resistance of the most internationally-minded nations to defend justice and honor at any cost. Partnership in the alliance against Germany sprang from a sense of outraged good will. That accounts for the fierceness and the stubbornness of the conflict. That is the reason why our own country committed itself to a struggle which will never be considered as fully settled until it is settled right.

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FOURTEENTH WEEK, FIFTH DAY: *Dare We Trust the Principles of Jesus?*

“Christ does not expect of his followers either peace or war, as such. He expects Good Will toward all. When that Good Will comes to be the spirit of all men and nations, peace will follow as surely as daylight follows sunrise. It is the Christian’s privilege and duty to have that Good Will toward all, to develop it in others, and to the extent of his influence to make it the policy of his nation, and through his nation to commend it in the form of international agreements, treaties, and courts of arbitration to all the nations of the earth.”

—“The Gospel of Good Will,” p. 36.

The question, “Are we Christian?” has been followed by the question “Can we be Christian?” and the still further problem has been presented in the searching inquiry, “Dare we be Christian?”

There always have been a small number of believers in Christ who have gone to the full extent of daring to trust the principles of Jesus and carrying them fully into practice. Sometimes this literalism has been actually based on a misunderstanding of what Jesus taught and practiced; but generally it has been an honest attempt to take Jesus at his word. The mind of Tolstoi was thus literal. Doubtless it led him into many positions that are permanently untenable; but the result of his efforts to make good with the Sermon on the Mount is still a mighty force in the thinking of the world.

But the discussion of the literalness with which the principles of Jesus should be followed has generally been *confined to the minor details, rather than extended to the larger implications* of his principles. The real problem is not concerned with the matter of taking absolutely such a sentence as “Resist not evil,” but rather with whether

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we should take literally the essential corollaries of such a term as "Our Father." What we need is a literalism which will not be contented with details, but will insist upon loyalty to the great items in the body of the Master's teaching. Such a literalism will bring home to our minds and hearts the real significance of the message of Christ to all mankind. Then, as President Hyde says, we shall carry the principles of Jesus over into the relations of all the nations. It is a great faith that dares to do this.

FOURTEENTH WEEK, SIXTH DAY: *Christ and the Union of Races*

"The national principle has had a disastrous destructive effect on world civilization. A nation destroys itself, annihilates the whole sum of civilization, if these national unities do not see that a wider phase must follow—the reestablishment of true cooperation between the different races. In the union of races will the universal Christ be born in us."

—Dr. Friedrich Wilhelm Foerster, Professor of Education in Munich, quoted in "The Gospel of Good Will," p. 39.

The significance of this quotation from an eminent German teacher is self-evident. There is a certain sense in which patriotism may be only a refined form of selfishness. If it consists wholly in loyalty to country or native land, it may be one of the most mischievous forms of loyalty. For just as it is impossible for a single state in the American Union to realize its highest life apart from the fellowship of other states, so it is impossible for any nation to achieve its highest life apart from the mutual help and support of all other nations in the world.

We simply must extend the boundaries of our thinking until they embrace the whole world; and every nation must come to its complete self-expression in the midst

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of this universal fellowship. To do less is to isolate a nation from the forces that make its life complete.

But when this ideal is defined we have a new sense of the meaning of Christ for the world. Instead of thinking of Christ in the terms of theology alone, we must think of him in the terms of treaties and international law. He has the right to claim his lordship in the parliaments of the world as well as in the schools of theology. Such an ideal helps us to see how Christ comes to all life with the claim of his authority. He lays his hand upon the great programs of the nations and insists that they shall be guided by his principles.

The dream of the Christian people has been concerned with the mastery of all life by Jesus. Therefore they must see that this authority is to be exercised in the control of politics and industry, as well as in the mastery of the moral motives of men. The universality of Christ involves the union of the nations.

FOURTEENTH WEEK, SEVENTH DAY: *It Cometh Not by Observation*

"We must not measure the coming of the Way [that is, the full realization of the principles taught and illustrated by Jesus Christ] in the outside world any more than in our own hearts, by immediate, visible, tangible results. For the kingdom comes silently, imperceptibly, like a thief in the night, like leaven hid in meal, like a tree, small at first, but in the end mighty and magnificent. There is at first no conspicuous change of form to which one may call attention, and say, Lo here, or, Lo there. On the contrary, it takes up the old materials of habit, custom, and tradition that lie ready at hand in the race, or community, or individual it enters, and gradually transforms them into expressions of the new Spirit of love which it imparts."

—"Jesus' Way," p. 190.

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President Hyde desired to show that the Way of Jesus was destined to universal sway and to this end he devoted the last chapter of the book from which the quotation above is made. And it is a necessary view of the international character of the religion that bears the name of Christ. It is meant for all the world; but it does not come into immediate realization, nor are there such definite signs of its coming that it is possible to indicate when it is to be made concrete in human life.

Theodore Parker is reported to have said, "The trouble seems to be that I am in a hurry and God is not." That was simply another way of stating the fact that the international consciousness for which the best of the race yearns does not come swiftly. There are certain great changes that go on in the earth's crust that are so slow and so continental in character that they are known as "secular" changes. And this great movement in human thinking and action which we call internationalism is such a continental alteration of narrow visions and estimates that it cannot possibly take place in a few years or even centuries. So we have to learn to be patient, like Jesus, and wait while we work and work while we wait.

COMMENT FOR THE WEEK

The words "Good Will" have come rapidly into current usage and will doubtless be used more and more as the full meaning of the Great War and the issues of it are discerned. Rev. Charles F. Dole has described "The Coming People" as "the people of good will"; and President Hyde has made good will the standard of personal character and the supreme law of social life.

But unless the essential meaning of the words is understood there is great danger that they will be worn trite within a few years. Therefore it is necessary to look be-

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neath the surface meaning of the terms and find out what is really involved in them.

At first glance it seems as if good will were a benevolent regard for the welfare of others which would lead logically to the application of the Golden Rule in all the relations of life. This is a noble conception of the ruling principle of life and ought to be kept clearly in mind as we think of what men of good will are. However, there are some far deeper values involved and these we must seek out and appreciate.

Undoubtedly Christian people associate the words with the "Gloria in Excelsis" of Luke 2:14: "Glory to God in the highest, and on earth peace, good will toward men." This translation in the Authorized Version, however, does scant justice to the original and the rendering in the American Standard Version is far closer to the Greek words:

"Glory to God in the highest,
And on earth peace among men in whom he is well
pleased."

Here, then, we are given the deeper meaning of the words. What is the "Good Pleasure" or "Good Will" of God? To whom is it displayed, and how does this determine the meaning of good will for us today?

The interpretation of the words calls us to consider the way in which they are used in the record of the baptism and transfiguration of Jesus. These occur in Mark 1:11 and Matt. 17:5. "This is my beloved Son, in whom I am well pleased" must be used as the true expression of good will. God shows good will to men and Jesus is the supreme expression of the Father's regard for us. The example of good will is seen in God's gracious and mighty favor, shown to men who do not deserve it as well as to Jesus who was worthy of it. So the motive of good

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will is much more than generous consideration of the interests of others. It is a motive that goes to the very depths of our being and makes us act as God acts toward men.

Note how this enriches the warrants for good will. Men are constantly seeking to lay the basis of happiness and welfare in the generous sentiments of fellowmen for each other; but the roots of the conviction do not run deep enough to sustain us in the trials that inevitably follow the effort to live the life of good will. We must see the radical and permanent reasons for the principle if we are to make it a rule of life. The fact that we experience the good will of God toward us is the only final warrant for men's loving each other and seeking their common good on earth. God is pleased with the moral health and mutual happiness of men; he gives us his gracious favor long before we deserve it and extends it long after we have misbehaved enough to justify its withdrawal.

So good will is a religious motive and never can be built successfully into life as a lower ideal. When we act from the motive of good will in our relations with others we are carrying God's great ruling principle into the range of our human actions and proving that we are the children of God. *The only way in which we can prove our divine birthright is to act like the children of God.* Jesus attests his divine nature by living a life wholly in accord with the will of God. If his acts had denied his words, the teachings would have been void of meaning. But Jesus never failed to match his words by his deeds; and thus he proved his divine character.

So human good will is the translation of the love of God into the plain terms of human life, where all men can see and understand it. Jesus made it concrete in the highest sense in his perfect life; and we must make it equally clear in the translation that we give of it to our

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own generation. The fact that Jesus made good with it shows that it is a truth which can be put into practice in human life. And each one of us is called in his own place to give his own expression to the great principle.

Now this ideal of good will, resting it in the very nature of God, gives it fresh beauty and power as a law of daily conduct. Phillips Brooks said, "The real reason why men do not love God is that they do not really believe that God loves them." It is impossible to think of any man failing to give back the right response to the God of love if he is really sure that God loves him first. The philosophy of loving is put clearly in the New Testament: "We love, because he first loved us" (1 John 4:19). The same truth might be carried over to the concrete expression of good will and we might say, "We act from the motive of good will to others because God first of all acted from the same motive toward us." How reasonable and right it all seems!

Unless we can refresh our minds and hearts at some such spring as this, we shall faint and fail in our effort to make good will the law of daily life. For it is the most difficult task to which we can set our hands. Jesus tried it to the limit and it sent him to a cross. He was misunderstood and persecuted and killed. The disciple has no right to expect that he will not be as his Lord. It would seem as if the earnest desire to seek the highest welfare of others, to love and not to hate, to help and not to hurt, would bring nothing but approval and reward. But, as a matter of fact, we know that it is not so. The stones that one generation throws at its prophets of love are used by the generation following to build a monument to the martyr.

So we need an adequate source of hope and courage in our struggle to live the life of good will. There is no single ground of comfort and strength more satisfactory

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than this: *Good will is the character of God and the motive of Jesus, therefore it cannot fail for me.* This is the highest and most rewarding partnership into which our souls can possibly enter. It calls out the best in ourselves and it places the resources of divine assurance and help at our disposal. We take our part and God takes his; under the terms of that contract it is impossible for good will to be defeated.

Whatever victories hate and selfishness may win for the time cannot be permanent, for the love of God is mightier than anything else in the world. If we are in league with it, we, too, cannot be defeated. So the man who has made good will the law of his life goes into hard experiences knowing that he has the invincible help of God with him. That rouses our flagging spirits. That puts new strength in our tired hands. That makes our struggle count for the winning forces in the universe, and steadies us when we could not otherwise hold out longer or advance another inch.

CHAPTER XV

THE VOICE OF THE CHURCHES

On October 1-4, 1917, a Congress was held in Pittsburgh on the Purposes and Methods of Inter-Church Federations under the auspices of the Federal Council of the Churches of Christ in America. Among the reports presented and discussed at this great meeting was one on "A Department of International Justice and Good Will." This report was prepared with great care, from a broad survey of the field. It laid down fundamental principles and outlined a specific program of action. It faced the definite task of "the establishment of a Christian world order." Therefore it assumed that the fundamental principles of Christianity, such as justice, mercy, and good will, can be applied to all the world. The report has been incorporated in "A Manual of Inter-Church Work," from which the following quotations are selected. The report as a whole may fairly be taken as the voice of the Protestant churches of America speaking on the matter of the international aspects of the Christian religion.

DAILY READINGS

FIFTEENTH WEEK, FIRST DAY: *The Reach of the Christian Program*

"The Christian program for individual and for social salvation cannot be carried to real and permanent success until the kingdom of God is firmly established in international and interracial relations."

—"Manual of Inter-Church Work," p. 172.

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In laying down this fundamental proposition the Pittsburgh Congress recognized the fact that the Christian religion is something more than a pervasive spirit of good will abroad in the world. It requires an institution—many institutions, in fact—through which to express itself in any generation. It has a program to which it is committed.

This involves a certain danger, for institutions have a tendency to become fixed and mechanical, expending all available energy on their own upkeep. The freshness and force with which the ideal worked at first are soon lost unless great care is taken to renew the initial enthusiasm. Yet the ideal must come to expression in some sort of form; and it is the duty of all who love it to see that the institution never becomes an end in itself, but that it performs its growing function for the ideal. Christianity has an "organ." It consists of all the institutions through which the kingdom of God which we studied in Chapter III, gets itself expressed in life.

What are the limits of the Christian ideal? What does it include? Certainly if it is a partial affair, limited to small areas of life, it cannot be expected to satisfy the complete desire of humanity. The only religion that will meet the cravings of the human spirit is one that can include every human interest and aspiration.

And this is what the Christian religion does. Its true reach is to all the nations and all the races. There may be types which we can label "Greek," "Roman," "English," or "Protestant Christianity"; but real Christianity, in its true and universal forms, will not tolerate any such qualifying adjectives as these. It must unite the races and embrace the nations.

In a recent sermon, Rev. G. Campbell Morgan said:

"In every way the outlook of man is more extensive than it was. The universe is bigger than it was two genera-

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tions ago. That is to say, men know its bigness better than they did. Where men thought parochially they are now thinking nationally. Where they thought of a nation they are thinking of a commonwealth. Where they thought of a world they are thinking of a universe.”¹

FIFTEENTH WEEK, SECOND DAY: *America's Part*

“America now has unique opportunity and responsibility for bringing in the new world order. The American government and all its people should be as active in promoting world organization and international good will as they are in providing for national safety and prosperity.”

—“Manual of Inter-Church Work,” p. 173.

Granted that Christianity must have a program the reach of which is international and interracial, the question arises, How shall such a program be carried out? We are inclined to announce general principles somewhat glibly and never consider whether or not there is any prospect of realizing them under average human conditions. Programs never work themselves out; they have to be worked out. There must be a sense of responsibility for practical accomplishment to go along with every new vision of the ideal.

Why does the responsibility for working out an international program of good will rest peculiarly upon America? The reasons lie in our location, our history, and the genius of our institutions. We are widely separated from the other continents and therefore freed from many of the jealousies and entanglements which are inevitable, for example, in central Europe. The Great War has shown that we can enter the struggles of Europe if we must; but in spite of this, we are still a nation whose physical position gives it the privilege of becoming the apostle

¹ “Christ: and the World at War,” p. 138.

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of international good will with the least suspicion of self-seeking being aroused among other nations.

Then our history confirms the significance of our location. We never have cherished selfish designs against the possessions of other races. However we may be criticised for the motives of the war with Mexico, our treatment of Cuba is the example of the true policy of our Government in its relations with other peoples. This gives us the advantage of precedent and tradition as the promoter of international good will.

That this is still the desire of our people is shown by the existence of the Canadian border. For more than a hundred years that border has existed without armed guards. It is there, as real and permanent as though it were marked by a line of forts and patrolled by the feet of pacing soldiers. It stands for our ideals as a people. We are the country best qualified to extend that Canadian boundary line until it shall become the ideal boundary of all the nations, guarded by mutual sympathy and common interests instead of swords.

FIFTEENTH WEEK, THIRD DAY: *The Part of the Churches*

"The new task, accordingly, of American churches is to Christianize America's international relations. Easy it is for a nation to see the motes in the eyes of the nations and to ignore utterly the beam in its own eye. It is easy but it is dangerous."

—"Manual of Inter-Church Work."

Certainly this task is "new" if it is compared with the mission of the Church as it was defined a century ago. This statement must provoke criticism. Is not the plain and only task of the Church to *save men*? Humanity must be converted by the action of the Church. What

has so vague a task as "to Christianize America's international relations" to do with this most specific and exacting work?

But there is no inconsistency between the two tasks. On the contrary, neither is complete without the other. The broadest and most helpful relations of the nation depend upon the relations of the individual with God. The business of the Church is to "save sinners"; but individuals cannot be saved out of their environment. They must be saved in their human situation and then be the saviors of it. And neither can a nation be saved alone. It, too, must find its life when it gives itself to the service of all the nations.

The Church is to set about this new task in the following practical ways: In the preaching and educational program there must be a place for the definition and discussion of the true international ideal until it becomes a part of the working mental capital of all Christian people. Millions of church members in America must see the great aim of international good will as it has been represented always in the teachings of Christianity and now has been put into practical effect by President Wilson.

Christian men and women must talk about it more. How seldom we hear any sensible talk about international good will! We talk about the weather and our favorite movie star; but the great relations of the nations are seldom referred to. When they are, misunderstanding is likely to follow, as recently when the subject was mentioned in a group of college men and the one who had spoken was immediately branded as an "I. W. W." by a comrade.

Discussion classes must be formed and the whole vast subject talked over in thorough fashion. It is as necessary as mission study; indeed, it is fundamental to it.

In such ways the ideal would be gradually clarified in

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the minds of Christian people and would in time become a factor in the program of a working church.

FIFTEENTH WEEK, FOURTH DAY: *The Teachings of Jesus*

“The embodiment in international relations of the spirit and teachings of Jesus is the great new task of the Church of Christ. All experience shows that his principles and spirit are complete and effective whenever and wherever they have been honestly tried.”

—“Manual of Inter-Church Work,” p. 189.

What is the chief resource by which the Christian churches are to perform the task which has just been defined? It is the teachings and the spirit of Jesus. “Not his words only; these are not enough; but the spirit in which the words were spoken and the motives which lay behind them as guiding power. The teachings alone might become a body of technical laws in time; they are saved from this by the spirit in which Jesus spoke and acted.”

It is not difficult to define the essential elements in the words and spirit of Jesus Christ. He was sure of God as the Father and he regarded all men as brothers because they were the children of God. We have studied these two points in the chapter on Phillips Brooks as the preacher of international good will.

Are we willing to make the application of these teachings and this spirit to the relations of the races and the nations? It must be admitted that they have been applied only in part in this field. But the success of John Hay's diplomacy is sufficient proof of the fact affirmed by the Pittsburgh Congress.

Are we prepared now to encourage in every possible way the fuller application of the Master's spirit and teach-

ings to our international relations? No one of us can do this; but enough of us could accomplish it. As the Congress itself affirmed: "Forty million professed Christians in America can make America's international relations Christian, if they will."

But this means that all Christians shall think and talk and pray to make this program a definite goal on the part of our national leaders. For, whether they know it or not, they will never succeed in bringing the nations of the world together until they do it in the spirit of Jesus Christ.

FIFTEENTH WEEK, FIFTH DAY: *Foreign Missions and Christian Politics*

"No church that has missionaries in Japan or China should feel that it is doing its full share in Christianizing those lands if it fails to cooperate in establishing Christian political relations with them."

—"Manual of Inter-Church Work," p. 176.

How wonderfully the idea of Christian missions has expanded in a century! The dream of a few young men, who burned with desire to pluck heathen brands from the burning, has grown until the world-wide evangel of Christianity embraces all kinds of activity for the welfare of the non-Christian races and depends also upon the Christian political program at home.

The missionaries themselves recognize the critical importance of the political ideal at home as it supports or retards their evangelizing work abroad. It is practically impossible to make a suspicious people trust the religion of a tyrannizing race. If the missionary must be constantly explaining that the political policy of his nation is not due to their religion but is in spite of it, he has lost time, his plea is generally unconvincing, and he will lose his case in many instances.

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The best example of this principle is undoubtedly the way in which the United States handled the indemnity for the losses and deaths for which China was held responsible in the Boxer rebellion. The money was justly awarded to the United States, and it might have been used honorably for our own purposes. Instead of doing this, however, our Government restored practically all of the indemnity to China, to be used for the higher education of its young men. The popular impression upon China, as a result of this Christian action, was immensely in favor of the whole message and program of Christian missions. The preacher in China was not forced to apologize for his nation, but could voice his appeal with the presuppositions favoring it from the outset.

FIFTEENTH WEEK, SIXTH DAY: *Evangelism and Universal Good Will*

“Just as evangelism must reach out to all the world, so the kingdom of God, the Christian social order, includes all the world. It transcends, reconciles, and unites all nations and all races. God’s kingdom requires universal right relations.”

—“Manual of Inter-Church Work,” p. 171.

We generally sum up the idea of the extension of Christianity under the single word, “evangelism.” By this we mean the carrying of the Christian message, program, and spirit into all the activities of human life. In our study yesterday we thought of the relation to a missionary’s success of the political policy of the nation that he represents. Today we reflect upon a still broader principle, namely, that the final success of the Christian missionary enterprise depends upon universal right relations between all the nations of the world. And there can be no hope of the ultimate conquest of evangelism in its widest meaning unless it is backed by universal good will.

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First, for the purpose of *inspiration* we must have the backing of universal good will to world-wide evangelism. While for a time it is possible to promote missions on the basis of pity for the miseries of heathenism, the full hope for the complete extension of the Christian religion throughout the world must rest in the ideal of the worth of humanity and its essential unity in the love of God. The gifts of money and life that are necessary to bring Christianity to the nations cannot be brought out by any smaller conception than this.

Then this ideal of international good will is necessary as the *testimony* to evangelistic effort. We cannot preach a doctrine that is repudiated by our own people. Unless Christians in America believe and practice the truths that Jesus taught, we have no hope of carrying them to the nations of the world.

And we must have this ideal for permanent *support* of the missionaries' spirit. Dark days are bound to come while one is learning to "think black." He who bears this burden must be able to feel that the friends back home are "living white." He must be able to refresh his spirit in the assurance that the truth he has come to present is valid because strong men at home are making good with it. Then he will lay his hand to his work with a new confidence and courage.

FIFTEENTH WEEK, SEVENTH DAY: *Our Individual Task*

"Only the cooperation of tens of thousands of churches of all communions, and millions of intelligent Christians will be able to Christianize America's international relations and thus do their part in the great world enterprise."

—"Manual of Inter-Church Work," p. 170.

As one tries to think clearly concerning a task so great

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as the one which we have studied, the apparent hopelessness of it is overwhelming. There is so much to be done, and there is so little that an individual or a church can do! The vast majority of people do not think seriously. It is often said: "Two things only occupy the minds of people today, the day's job and the night's amusement." This is an extravagant statement; but it is too near the truth to make one feel comfortable. Thousands of Christians never give any serious thought to those broader relations between nations which ought to challenge their attention.

Granted that this is the situation, what are the individual Christians and the single church to do? The Pittsburgh Congress recognized the cogency of this question and answered it by an appeal. Let every church and every Christian be faithful to the call for an international mind and the result will be a change in the public opinion of America.

For, however elusive it may appear, there is such a thing as popular opinion and it is mighty beyond any power to estimate it. And this persuasive, compelling power is the creation of a great number of single minds and institutions, each of which is standing for right ideas. Therefore, however slight the contribution may seem to be, popular opinion absolutely depends upon the loyalty of individuals to the highest ideals. "I am but one, but I can count one" is a most vital principle to be kept forever in mind. The great river depends upon thousands of springs and brooks to feed it. A noble national ideal can be created only by a vast number of persons who have defined life in their own minds, who can see the ideal of the kingdom of God, for which Jesus lived and died, and who dare to believe that even when war fills all the horizon with its smoke, there is another fact which is bound sometime to overcome it, the will for the good of all.

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COMMENT FOR THE WEEK

As we close our studies let us attempt to define a program according to which we may meet the demand of the situation in which we find ourselves. We simply cannot be content to let the meaning of the present hour go without a serious attempt to understand it. To be flippant or smug in the conditions under which we are living is impossible. We can understand why Lieut. Coningsby Dawson writes concerning his experiences in the trenches, "I think I am changed in some stern spiritual way—stripped of flabbiness." After having been under shell fire, he wrote, "You know how I used to wonder what I'd do under such circumstances. Well, I laughed. All I could think of was the sleek people walking down Fifth Avenue and the equally sleek crowds taking tea at the Waldorf."² The first clear fact that comes out of our study is that it is time to cast off fooling and to think and act as becomes men and women who know that they are on this earth for a serious purpose, where human life is charged with spiritual meaning.

This means serious, clear, and profound thinking. It means that we shall read something outside the range of current fiction and the illustrated magazines. There is a body of interesting literature already at hand on the subject, and books and pamphlets are constantly appearing. Such a little volume as "The International Mind," by President Nicholas Murray Butler, gives anyone a start which will stimulate the powers of thought and feeling. We must also do our own thinking on the subject; and that is not so easy as it sounds. It is harder work to think than it is to plow corn or wash clothes. Of course, one can day-dream and dawdle in the presence of bright and quickening ideas and sentiments; but to grapple with the

² "Carry On," pp. 68, 63.

real question of international good will and the universal aspects of the Christian religion is a task that produces at first either exhaustion or the condition indicated by the Patagonian chief when he said, "Great ideas make me very sleepy." We need a thorough and fearless spirit of honesty as we face the full meaning of the world.

It also means that we keep our emotions free from contempt and hatred, open-hearted and sympathetic. The Pittsburgh Congress understood the importance of the right emotional reaction to the world situation when it affirmed:

"All photo-plays arousing race prejudice or international hostility should be condemned by state and city boards of censors. This is as important as condemnation of photo-plays that are sexually immoral."³

This does not apply, of course, to such pictures as may be necessary at times to exhibit the practices in war that are sanctioned by a nation that has been brutalized. But there are other photo-plays and there are single factors in many plays which so over-emphasize the unfortunate characteristics of other races as constantly to disparage them in the eyes of those who ought to be their friends and helpers. The Jews, for example, are subject to constant caricature and their worse rather than their better characteristics are thrust forward. Quite unconsciously we permit ourselves to be prejudiced before we sense the danger. It is the right and courageous course simply to refuse to see these plays that are produced in the interests of international misunderstanding.

Still more definite and practical is that Christian course of action by which we undertake to do something personal and specific to express our international good will to the

³ "Manual of Inter-Church Work," p. 189.

foreign-speaking people who may now be found in even our smaller communities. They are strangers to our language, traditions, and customs. They herd together naturally. They have been so exploited and oppressed in the old country that they are suspicious of strangers, however honest or friendly the approach. This makes it difficult to know and befriend them. The task is all the more necessary and rewarding, however. There is scarcely an American community in which there is not imperative need of a group of thoughtful, friendly, and patient "mediators," who will stand between the old-world immigrants and their new-world home, with true sympathy and friendliness. Many a college man and woman who never has been sensitive to the call of the "foreign field," and so has not joined the Student Volunteer Band, is called to go back to the home town and be the personal friend and interpreter to some confused and lonely immigrant or to a group of such needy strangers. Perhaps the very best place in which we can express our international vision and sympathy is through personal friendliness with a young Jew or the leadership of a sewing class for Slovak children. The foreign mission field has been suddenly transferred to our own block and back yard; the names which we have not been able to pronounce are represented in the casualty lists of the armies in France.

But the final item in the personal program for the realization of international good will is the determination to see all the world and work for it as Jesus of Nazareth did. He was never confused about what life meant and what his own purpose was. This we went into carefully at the beginning of these studies and to this truth we return at the close. All the expressions of the universal aspects of Christianity which have appeared in so many forms are only diversified expressions of the ideal held with such "sweet reasonableness" by Jesus Christ. And we must

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be as clear and determined about it in our own daily living as Jesus was.

The kingdom of God will come when millions of young men and women see the world through the eyes of the Young Man of Nazareth and then work as he did to make the dream come true. Let us renew our conception of the way in which Jesus thought of the world. It was the sphere where God the Father was at work to bring his will to accomplishment as it is gladly fulfilled in heaven. There is no clearer or more concrete expression of this than the familiar words, "Thy kingdom come; thy will be done on earth as it is in heaven." But this cannot be accomplished without the work of countless human hands. So the program of Jesus is a call to service, in which we must follow him. It cannot be done quickly. How long the world has lasted since Jesus taught men to yearn for the kingdom! And sometimes it seems as if it never would come. Hope deferred still maketh the heart sick. But there are more persons devoted to the ideal of the kingdom today than ever before. Never were so many thinking and acting in the spirit of international kindness. Mutual aid rather than selfish struggle is becoming the law of life. In spite of many obstacles and much bitter struggle, the ideal of Jesus makes headway.

It is bound to conquer because it is true. The ideal of Jesus is in league with the conquering energies of God. Do we want to be on the side of the victorious forces? All noble spirits do. Then we must line up with Christ in his program for world brotherhood. To accept any other interpretation of life as our working theory is to go hopelessly wrong. We can afford to wait in patience when we know that we are right. It is only the man lined up with the wrong cause who has any warrant for despair. The final verdict will be that the victory is Jesus Christ's.

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